

Listing and numbering qiraat of the Quran that affect meanings by **OneLifeResults: [Twitter.com/oneliferesults](https://twitter.com/oneliferesults)**

Introduction

“Qiraat” refers to the **readings or recitations of the Quran**. It refers to how the Quran is **recited and pronounced**. In Islam, there are **10 recognized readings of the Quran**. **Each reading is narrated from a famous expert qari** (reader or reciter) **by two of his main students or narrators**. Each reading goes back to the **Prophet Muhammad** (peace be upon him) in the **level of mutawatir** since **entire communities** followed it. Furthermore, **each reading goes back to the official copies of the Quran that Caliph Uthman ibn Affan** (may Allah be pleased with him) **sent to the different Muslim cities**.

In general, all 10 readings have the same content as well as same surahs. However, there are differences between them. Most of the differences deal with pronunciation rules which do not affect meanings. However, there are pronunciation rules which do affect meanings.

Even when it comes to those, it is interesting how much they still agree with each other. For example, when it comes to **this ayah**:

39:36

to top

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Sahih International

Is not Allah sufficient for His Servant [Prophet Muhammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray - for him there is no guide.

4 out of the 10 imams of qiraat recite it as "**Servants**" while **the other 6 imams** recite it as "**Servant**".

It is also interesting how some differences between the qiraat are **repeated** many times throughout the Quran. For example, how Hisham's narration from imam Ibn 'Āmir pronounces the name, "Ibrahim". Those repetitions show me that the qiraat are not mistakes. Rather, **they are all from Allah**.

The **Quran** was revealed to the Prophet Muhammad (peace be upon him) in **seven ahruf**. Authentic hadiths that reach the level of mutawatir tell us about this. According to Muslim scholar, Muhammad Mustafa Al-A'zami, **over 20 companions** of the Prophet Muhammad (peace be upon him) have narrated such a hadith. For example, this hadith from **Muwatta Malik**: <https://sunnah.com/malik/15/6>



Yahya related to me from Malik from Ibn Shihab from Urwa ibn az- Zubayr that Abd ar-Rahman ibn Abd al-Qari said that he had heard Umar ibn al-Khattab say, "I heard Hisham ibn Hakim ibn Hizam reciting Surat al-Furqan (Sura 25) differently from me, and it was the Messenger of Allah, may Allah bless him and grant him peace, who had recited it to me. I was about to rush up to him but I granted him a respite until he had finished his prayer. Then I grabbed him by his cloak and took him to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I heard this man reciting Surat al- Furqan differently from the way you recited it to me.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Let him go.' Then he said, 'Recite, Hisham,' and Hisham recited as I had heard him recite. The Messenger of Allah, may Allah bless him and grant him peace, said, 'It was sent down like that.' Then he said to me, 'Recite' and I recited the sura, and he said, 'It was sent down like that. This Qur'an was sent down in seven (different) ways, so recite from it whatever is easy for you .'"

USC-MSA web (English) reference : Book 15, Hadith 5
Arabic reference : Book 15, Hadith 477



حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنَ جَزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأَ بِهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَهْلَيْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُ بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْسَلُهُ - ثُمَّ قَالَ - اقْرَأْ يَا هِشَامُ " . فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَكَذَا أُنْزِلَتْ " . ثُمَّ قَالَ لِي " اقْرَأْ " . فَقَرَأْتُهَا فَقَالَ " هَكَذَا أُنْزِلَتْ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تَيْسَّرَ مِنْهُ " .

[Report Error](#) | [Share](#)

Here is another hadith from a **different companion**: <https://sunnah.com/muslim/6/332>:

<https://sunnah.com/mishkat/8/103>



Ubayy b. Kā'b said:

When I was in the mosque a man entered and prayed and recited in a manner to which I objected. Afterwards a man entered and recited in a manner different from the other. When we had finished the prayer we all went to visit God's messenger, and I said, "This man recited in a manner to which I objected and the other entered and recited in a manner different from his." The Prophet then commanded them to recite, and when they had done so he expressed approval of both of them. This made me inclined to tell him he was wrong, even to an extent I had never reached in the pre-Islamic period; and when God's messenger noticed how I was affected he gave me a pat on the chest, whereupon I broke into a sweat and was filled with fear as though I were looking at God. He then said to me, "A message was sent to me, Ubayy, to recite the Qur'ān in one mode, but when I replied that I wished matters to be made easy for my people, a second message instructed me to recite it in two modes. Again I replied that I wished matters to be made easy for my people, and a third message instructed me to recite it in seven modes, I being told at the same time that I might ask something for each reply I had received. I therefore said, 'O God, forgive my people. O God, forgive my people;' and I have delayed the third request till the day when all creatures, even including Abraham, seek my intercession."

Muslim transmitted it.



وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ فَأَمَرَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَا فَحَسَنَ شَأْنُهُمَا فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ غَشَيْنِي ضَرَبَ فِي صَدْرِي فَفِضْتُ عَرَقًا وَكَأَنَّمَا أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ لِي: «يَا أُبَيُّ أُرْسِلَ إِلَيَّ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ فَزِدْتُ إِلَيْهِ أَنْ هُوَ عَلَى أُمَّتِي فَزِدْتُ إِلَيَّ الثَّانِيَةَ أَقْرَأُهُ عَلَى حَرْفَيْنِ فَزِدْتُ إِلَيْهِ أَنْ هُوَ عَلَى أُمَّتِي فَزِدْتُ إِلَيَّ الثَّالِثَةَ أَقْرَأُهُ عَلَى سَبْعَةِ أَحْرَفٍ وَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةً تَسْأَلْنِيهَا فَقُلْتُ اللَّهُمَّ اغْفِرْ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِأُمَّتِي وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ حَتَّى إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ». رَوَاهُ مُسْلِمٌ

Here is another hadith from a different companion: <https://sunnah.com/bukhari/60/143>



Narrated Ibn Mas'ud:

I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard the Prophet (ﷺ) reciting the same Verse in a different way. So I took him to the Prophet (ﷺ) and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

Reference : Sahih al-Bukhari 3476
In-book reference : Book 60, Hadith 143
 USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 682
 (deprecated numbering scheme)

[Report Error](#) | [Share](#)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ سَمِعْتُ النَّزَّالَ بْنَ سَرَّةَ الْهَلَالِيَّ، عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَجُلًا، قَرَأَ، وَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَّةَ وَقَالَ "كِلَاكُمَا مُحْسِنٌ، وَلَا تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا".



If you want to see **other companions**, imam Ibn al-Jazari listed 15 of them. **For reference**, please see pg. 10 of this book:

<https://ketabonline.com/ar/books/4647/read?part=1&page=5&index=4505340/4505341/4505342>

According to Muslim scholars like Ibn al-Jazari, **the differences between the qiraat** are from the **ahruf** (أنيس العشر شرع طيبة النشر), pg. 28): <https://www.al-tanzil.co.za/anis-al-ashr/>.

Furthermore, **there are authentic hadiths that show that the different qiraat of the Quran go back to the Prophet Muhammad (peace be upon him)**. If you read my research paper carefully, you will see some of those authentic hadiths.

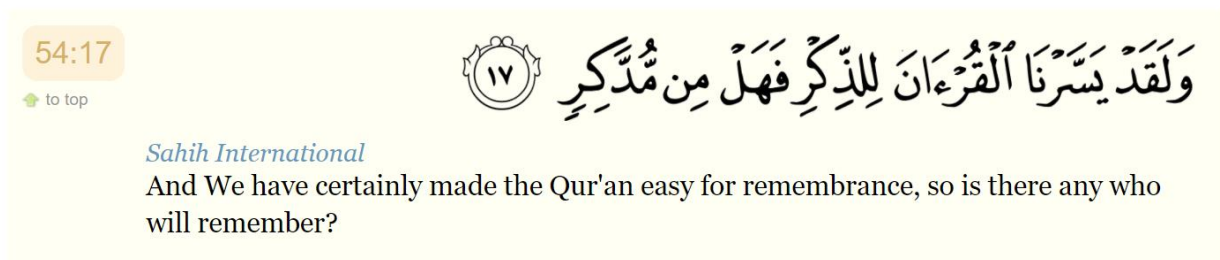
Furthermore, **Farid** (https://twitter.com/Farid_0v), wrote an article in which he showed **corroborations** for the 7 imams:

https://www.academia.edu/49002762/The_Reliability_of_the_Qurr%C4%81%CA%BE_in_Recit

[ation and %E1%B8%A4ad%C4%ABth](#). Thus, showing that those imams were not making mistakes. God willing, I will also be referencing that article throughout this research paper. May Allah bless and reward him for it.

I will also show **corroborations** for the imams **based on the 5th Arabic book** that I will list later. When it comes to that book, I want to state **that I noticed few mistakes inside it**. Thus, **we should verify it with other books**. Thus, I will also refer to the **6th Arabic book** that I will list later as well as **the others**.

One of the amazing things about the Quran is that it is very easy to memorize it:



Currently, there are millions of Muslims who have memorized the entire Quran by heart **including children**. Throughout the generations, throughout the cities and countries, from teachers to students, Muslims had a common agreement on the mutawatir qiraat of the Quran. That agreement is interesting especially considering how much infighting there was throughout Muslim history.

Muslim scholars set up **isnad** (chain of narration) for the hadiths due to the disagreements on which hadiths were authentic. However, **such disagreements** did not occur with the **mutawatir qiraat of the Quran**. Sheikh Muhammad Mustafa Al-A'zami explains this point on page 192-193 of his book, "The History of the Qur'anic Text: From Revelation to Compilation:

All these studies raise an essential question. When this disciplined methodology served as an everyday workhorse for transmitting information, everything from the *sunna* to the love lives of singers, why was it not also applied to the Qur’ān?

Answering this entails that we recall the nature of this Holy Book. As it is the Word of Allāh and a vital element of all prayers, its usage is far more ubiquitous than the *sunna*. The need to use transmission chains and reading certificates for everyone setting out to learn the Qur’ān was therefore superseded. Individuals wishing to learn the *art* of professional recitation, of keeping in practice the sounds and *makhārīj* (المخارج: inflections) used by famous reciters, did possess certificates and unbroken chains leading back to the Prophet. Abū al-‘Alā’ al-Hamadhānī al-‘Attār (488-569 A.H./1095-1173 C.E.), a well-known scholar, compiled a biography of reciters entitled *al-Intiṣār fī Ma’rifat Qurṛā’ al-Mudun wa al-Amsār*. This twenty-volume work has long perished unfortunately. But we can still reap a few grains of information from what others have written about it: for example, that the author’s full list of his teachers and their teachers, on a path converging back to the Prophet, covered pages 7-162.⁵¹ All these were professional reciters. Any attempt to extend this sketch and include non-professionals would be a hopeless task indeed. Even the speed with which the Qur’ān spread is difficult to fathom. To appease his curiosity about the number of pupils studying the Book in his Damascus circle, Abū ad-Dardā’ (d. ca. 35 A.H./655 C.E.) requested Muslim bin Mishkām to count for him: the final tally exceeded 1600. Attending Abū ad-Dardā’’s circle in successive

turns after *fajr* prayer they would listen to his recitation then emulate him, reciting amongst themselves for practice.⁵²

Conceding the involvement of two different methodologies in the spread of the Qur'ān versus the *sunna*, there are nevertheless a few points common to the transmission of both:

1. *Knowledge requires direct contact, and exclusive reliance on books is prohibited.* Simply owning a Muṣḥaf can never displace the necessity of learning how to recite from a knowledgeable instructor.
2. *A stringent standard of morality is demanded of all teachers.* If an individual's peers know him to be of questionable habits, no one will seek his tutelage.
3. *Sketching transmission diagrams using bibliographical data alone does not provide a full view of the subject's immensity.* To outline the Qur'ān's diffusion, as we did with the sixth part of one manuscript of *Sunan Ibn Māja*, would require a registry of every Muslim who has walked this earth from the dawn of Islam to our present day.

When the companions of the Prophet Muhammad (peace be upon him) heard another companion reciting the Quran in a different way, **they verified it with the Messenger of Allah:**

49:6

to top

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Sahih International

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

You can see that from the 3 hadiths that I referenced earlier. Throughout the Muslim cities,

they taught the Quran. Moreover, Caliph Uthman ibn Affan (may Allah be pleased with him) sent official copies of the Quran to different Muslim cities. I came across an interesting poem that **summarizes the history of the Quranic text**:


<https://www.youtube.com/watch?v=dKjK1USxAzg>. The name of the YouTube channel is called “Hirz Institute INK TV” and the title of the video is “Aqeelat-ul Atrab by Imam Ash-Shatibi”.

When the Sahaba (may Allah be pleased with them) passed away, they left behind students. Throughout the Muslim cities, **there were expert quraa(reciters) who had unbroken isnad going back to the Prophet Muhammad** (peace be upon him). In fact, there are quraa alive today that have unbroken isnad going back to the Prophet Muhammad (peace be upon him). For example, sheikh Muajul Chowdhury states **his isnad** on pg. 12 of his book. His book is free, and it can be found here:

https://www.academia.edu/40411096/Al_Mujtaba_Rules_pertaining_to_Qiraat_e_Sabah_Al_Muntaqa_Rules_pertaining_to_Qiraat_e_Thalathah.

Out of those quraa, ten of them make famous:

62:4
to top



ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Sahih International
That is the bounty of Allah , which He gives to whom He wills, and Allah is the possessor of great bounty.

Their **qiraat** were **verified** by their fellow experts **especially** since we are dealing with the **Quran**:

6:93

[to top](#)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ
وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ
عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

Sahih International

And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."

I showed examples from the Sahaba, but you can observe that by going to a Mosque. If the imam makes a mistake in his recitation, **regular Muslims will correct him**. The Quran was not a hidden book. It was and is recited during the day and night. The Quran was recited during the five daily prayers, Friday prayers, Night prayers, Ramadan, Hajj, Jihad, and daily activities:

29:49

[to top](#)

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُورِ الذِّكْرِ أَوْتُوا الْعِلْمَ وَمَا يَجْحَدُ
بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾

Sahih International

Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Furthermore, Allah promised to protect the Quran: <https://legacy.quran.com/15/9>:

<https://legacy.quran.com/41/42>.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. Dr. Mustafa Khattab, the Clear Quran

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ
حَمِيدٍ ﴿٤٢﴾

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy. Sahih International

One of the scholars who canonicalized the different qiraat was Abu Bakr ibn Mujahid (d. 324 AH). From each major city, he canonicalized the most popular quraa and their readings of the Quran. Each reading was named after an imam who specialized in it. **Each of the selected imams had an isnad going back to the Prophet Muhammad (peace be upon him).** Imam ad-Dani (d.444 AH) lists **the isnad** of the **7 imams** in his famous book: (**Starting from page 20, Ash-Shatibiyyah is based on it**):

<https://ketabonline.com/ar/books/55336/read?part=1&page=3&index=4100690>. Obviously, there were **other imams** who knew the readings of the selected imams. **For example, their teachers.** However, they did not become as popular as them.

From Makkah, Abu Bakr ibn Mujahid chose the reading of **imam Ibn Kathīr** (d. 120 AH). From Medina, he chose the reading of **imam Nāfi‘** (d. 169 AH). From Damascus, he chose the reading of **imam Ibn ‘Āmir** (d. 118 AH). From Basrah, he chose the reading of **imam Abū ‘Amr** (d. 154 AH). Finally, from Kufah, he chose the reading of **imam ‘Āṣim** (d. 127 AH),

Ḥamzah (d. 156 AH), and **Kisā'ī** (189 AH). Sheikh Ahmed Ali al Imam states in his book, “Variant Readings of the Quran” that “Ibn Mujahid (324/935) asserts that the seven Qurra of Hijaz, Iraq, and Sham, whose readings he collected in his Kitab al Sab'ah, were the descendants of the Tabi'un and that their qiraat were accepted unanimously in their own and neighboring cities.” (pg. 121). Here is an interesting **video listing and mentioning those 7 imams as well as their two main students or narrators:**

https://www.youtube.com/watch?v=QqI2AXo_J7Q&feature=emb_title. It is a **translated video** of sheikh Okasha Kameny reciting from **Ash-Shatibiyyah** and the name of the YouTube channel is called “**The Small Slave Of His Lord**”.

The scholars of Islam have formed a consensus on the validity of the readings chosen by Abu Bakr ibn Mujahid. Even though they agree with those, many of them, **especially** after the canonicalization of imam Ibn al-Jazari (d. 833 AH), **add three additional readings**. When it comes to the time **before that canonicalization**, please see أنيس العشر شرع

طيبة النشر, pg. 24-25): <https://www.al-tanzil.co.za/anis-al-ashr/>.

From Medina, they add the reading of **imam Abū Ja‘far** (d. 130 AH). Imam Abū Ja‘far was **one of the teachers** of imam Nāfi‘. **His teachers** were Abdullah bin Ayyash, Abdullah bin Abbas, and Abu Hurairah. **For reference**, please see **pg. 101** of this book:

<https://ketabonline.com/ar/books/4647/read?part=1&page=93&index=4505368/4505369/4505378>. **Other sources** also mention that those were **his teachers**:

<http://hadithtransmitters.hawramani.com/%D8%A3%D8%A8%D9%88->

[%D8%AC%D8%B9%D9%81%D8%B1-](#)

[%D8%A7%D9%84%D9%82%D8%A7%D8%B1%D8%A6/.](#)

From Basrah, they add the reading of **imam Ya‘qub** (d. 205 AH). According to **sheikh Muajul Chowdhury**, imam Ya‘qub was one of the students of imam Hamzah and Kisā‘ī (please see **pg. 33 of his book**). I also found **another reference** that mentions that as well as **his other teachers**. Please see **pg. 103** of this book:

[https://ketabonline.com/ar/books/4647/read?part=1&page=95&index=4505368/4505369/4505379.](https://ketabonline.com/ar/books/4647/read?part=1&page=95&index=4505368/4505369/4505379)

Regarding that section, sheikh Muajul Chowdhury made a mistake in stating that imam Ya‘qub passed away 250 AH. **Imam Dhahabī** (d. 748 AH) and **others** stated that he passed away **205 AH**. Imam Dhahabī also **supported his recitation** and he stated that **scholars** like **Abu al-Qasim al-Hudhali** (Author of the **5th Arabic book** that I will list later) **supported it too**. Please see:

<http://hadithtransmitters.hawramani.com/%D9%8A%D8%B9%D9%82%D9%88%D8%A8-%D8%A8%D9%86-%D8%A5%D8%B3%D8%AD%D8%A7%D9%82-%D8%A8%D9%86-%D8%B2%D9%8A%D8%AF-%D8%A7%D9%84%D8%AD%D8%B6%D8%B1%D9%85%D9%8A/> .

Finally, from Baghdad, they add the reading of **imam Khalaf** (d. 229 AH). Imam Khalaf was **one of the students of imam Hamzah**(**indirectly**) and **he is also a narrator for him**. According to imam Ibn al-Jazari, imam Khalaf **did not differ with the other 9 imams in anything** (أنيس العشر شرع طيبة النشر), pg. 60). Based on **doing this research paper**, I also observed that.

Sheikh Ahmed Ali al Imam states that imam Ibn al-Jazari (d. 833 AH), “states that the ten readings have been accepted by the salaf and their descendants, because no objections have been reported from them. Thus, according to Ibn al Jazari, the ten readings were accepted by the people unanimously. He studies the chains (asanid) of the three additional readings to prove that they have the same status as the seven successive readings.” (pg. 128). Ahmed Ali al Imam also states, “Furthermore, according to Ibn al Jazari the ten readings are all successive in agreeing or disagreeing with each other and concerning all their aspects.” (pg. 129). Sheikh Ahmed Ali al Imam also lists in his book, **some of the many books** that were written in support of the **10 readings**. (pg. 129-131).

If anyone is interested in learning more about **the topic of qiraat**, there are a lot of books available online. However, the primary books are in Arabic. Thus, **we should learn Arabic**. If anyone wants to memorize the Quran or learn Arabic for free, please check out my **twitter**: <https://twitter.com/oneliferesults>. When it comes to English books, I recommend **four**.

The **first book** is called “The History of the Qur'anic Text: From Revelation to Compilation: A Comparative Study with the Old and New Testaments” by sheikh Muhammad Mustafa Al-A'zami (may Allah have mercy on him). **I bought it from here**: https://www.amazon.com/History-Quranic-Text-Compilation-Comparative/dp/1926620089/ref=sr_1_1?qid=1645170770&refinements=p_27%3AMuhammad+Mustafa+Al-Azami&s=books&sr=1-1&text=Muhammad+Mustafa+Al-Azami. The **second book** is called “Variant Readings of the Quran” by sheikh Ahmed Ali al Imam (may Allah have mercy on him). **I bought it from here**: <https://www.amazon.com/Variant-Readings-Quran-Historical->

[Linguistic/dp/1565644204/ref=sr_1_1?qid=1645175846&refinements=p_27%3AAhmad+Ali+Al-Imam&s=books&sr=1-1&text=Ahmad+Ali+Al-Imam](https://www.amazon.com/dp/1565644204/ref=sr_1_1?qid=1645175846&refinements=p_27%3AAhmad+Ali+Al-Imam&s=books&sr=1-1&text=Ahmad+Ali+Al-Imam).

The third book is called **غنية الطلبة في تيسير السبعة**. I bought it from here: <https://www.amazon.com/Gunyah-at-Talabah-fi-Taysir-as-Saba/dp/1721610081>. In case someone can't buy it, I found it online here: <https://therightfulrecital.com/wp-content/uploads/2014/03/Shatibiyyah-english.pdf>.

Finally, the last book is called **أنيس العشر شرع طيبة النشر**. I could not find it on Amazon, but I found it online here: <https://www.al-tanzil.co.za/anis-al-ashr/>. It is a commentary on the famous poem of imam Ibn al-Jazari called طيبة. Here is an audio video of it **by sheikh Ahmed al-Hadad**: <https://www.youtube.com/watch?v=pasA2iZ85pc>.

The previous two books were written by sheikh Muhammad Saleem Gaibie. May Allah bless and reward our teachers as well as them, sheikh Fadel Soliman, and everyone who helped them. May Allah make them from among these: <https://legacy.quran.com/4/69>.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ
رَفِيقًا



And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.

And excellent are those as companions. Sahih International

When it comes to Arabic books, God willing, I will be referencing these books (I listed 10 Arabic books): **We should buy the books** but in case someone can't, these books are available online. Also, these books are available in popular websites so the authors could have copyright struck them.

(1) مقدمات في علم القراءات

<https://ketabonline.com/ar/books/4647/read?part=1&page=1&index=4505339>

(2) التيسير في علم القراءات السبع

<https://ketabonline.com/ar/books/55336/read?part=1&page=3&index=4100690>

Audio playlist of it:

<https://www.youtube.com/playlist?list=PLClcjhHWhHCmndVFMLHl6h2-piAD0EB6P>

Ash-Shatibiyyah: (It is based on that book):

<https://ketabonline.com/ar/books/5859/read?part=&page=1>

Al-Nashr: النشر في القراءات العشر

(3)

<https://ketabonline.com/ar/books/2878>:

<https://ketabonline.com/ar/books/2878/read?part=2&page=501&index=4828714>

طَيِّبَة: (It is based on that book):

<https://ketabonline.com/ar/books/5865/read?part=1&page=2&index=3711966>

Here is an audio video of it [by sheikh Ahmed al-Hadad](#):

<https://www.youtube.com/watch?v=pasA2iZ85pc>

Al-Sab'a: كتاب السبعة في القراءات

(4)

<https://ketabonline.com/ar/books/4864/read?part=1&page=2&index=3214820>

الكامل في القراءات العشر والأربعين الزائدة عليها
(5)

<https://ketabonline.com/ar/books/4309/read?part=1&page=25&index=5853886>

إتحاف فضلاء البشر في القراءات الأربعة عشر
Ithāf Fuḍalā' al-Bashar
(6)

<https://ketabonline.com/ar/books/246/read?part=1&page=1&index=3932137>

Tafsir Abu Hayyan (7)

<https://tafsir.app/albahr-almuheet/1/1>

<https://ketabonline.com/ar/books/500054/read?part=1&page=1&index=12945491>

Tafsir Ibn al-Jawzi (8)

<https://tafsir.app/zad-almaseer/1/1>

<https://ketabonline.com/ar/books/18734/read?part=1&page=10&index=3>

[055660](#)


<https://sunnah.com/bukhari> (9)

A commentary for it **by Ibn Hajar**: http://www.al-eman.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/%D9%81%D8%AA%D8%AD%20%D8%A7%D9%84%D8%A8%D8%A7%D8%B1%D9%8A%20%D8%B4%D8%B1%D8%AD%20%D8%B5%D8%AD%D9%8A%D8%AD%20%D8%A7%D9%84%D8%A8%D8%A7%D8%B1%D9%8A%20*/i9&p1

<https://sunnah.com/muslim> (10)


A commentary for it **by an-Nawawi**: <http://www.al-eman.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/%D8%A7%D9%84%D9%85%D9%86%D9%87%D8%A7%D8%AC%20%D8%B4%D8%B1%D8%AD%20%D8%B5%D8%AD%D9%8A%D8%AD%20%D9%85%D8%B3%D9%84%D9%85%20%D8%A8%D9%86%20%D8%A7%D9%84%D8%AD%D8%AC%D8%A7%D8%AC%20%D8%A7%D9%84%D9%85%D8%B4%D9%87%D9%88%D8%B1%20%D8%A8%D9%80%20%C2%AB%D8%B4%D8%B1%D8%AD%20%D8%A7%D9%84%D9%86%D9%88%D9%88%D9%8A%20%D8%B9%D9%84%D9%89%20%D9%85%D8%B3%D9%84%D9%85%C2%BB/i773&p1>

I added **those two hadith books (Bukhari and Muslim)** because I think we can get **interesting information** from them **regarding the topic of qiraat**. For example, the Abu Bakr mentioned **in this isnad** from Bukhari is Shu‘bah, **the student of imam ‘Āsim** (d. 127 AH) in **Quran**:

 Narrated Abu Huraira:

A man said to the Prophet (ﷺ), "Advise me!" The Prophet (ﷺ) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (ﷺ) said in each case, "Do not become angry and furious."

Reference : Sahih al-Bukhari 6116
In-book reference : Book 78, Hadith 143
 USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 137
(deprecated numbering scheme)



حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرِ - هُوَ ابْنُ عَيَّاشٍ - عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ "لَا تَغْضَبُ". فَرَدَّدَ مِرَارًا، قَالَ "لَا تَغْضَبُ".

[Report Error](#) | [Share](#) | [Copy](#) ▼

<https://sunnah.com/bukhari/78/143>. I find it interesting how **there are only 2 people** between him and a companion of the Prophet (peace be upon him).

His teacher, imam ‘Aasim, is mentioned in this isnad from Muslim:



Zirr b. Habaish reported:

I then asked Ubayy b. Ka'b (Allah be pleased with him): Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying In sha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah (ﷺ) gave us, and that is that on that day (the sun) would rise without having any ray in it.

Reference : Sahih Muslim 762d
 In-book reference : Book 13, Hadith 283
 USC-MSA web (English) reference : Book 6, Hadith 2633
 (deprecated numbering scheme)

[Report Error](#) | [Share](#) | [Copy](#) ▼

وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عَبْدِ اللَّهِ وَعَاصِمِ بْنِ أَبِي الْجَوْذَى، سَمِعَا زَيْدَ بْنَ حُبَيْشٍ، يَقُولُ سَأَلْتُ ابْنَ زَيْنٍ كَعْبٍ - رَضِيَ اللَّهُ عَنْهُ - فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ مَنْ يَقُمُ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ . فَقَالَ رَحِمَهُ اللَّهُ أَرَادَ أَنْ لَا يَتَكَلَّ النَّاسُ أَمَّا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْآخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ . ثُمَّ حَلَفَ لَا يَسْتَنْثِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ فَقُلْتُ بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا .



<https://sunnah.com/muslim/13/283>. I find it interesting how there is **only one person** between him and a companion of the Prophet (peace be upon him), who is Zirr ibn Habaish, who was also the **teacher** of him in **Quran**. My reference for that is the famous book of imam ad-Dani (pg.21). I referenced it earlier. Imam ad-Dani also mentioned **another teacher** for imam 'Aasim, and he is Abu 'Abd al-Rahman al-Sulami. Just like imam Zirr ibn Habaish, he also learned the **Quran directly from the companions of the Prophet** (peace be upon him), and he **interestingly narrated this hadith from Uthman (RA)**:



Narrated 'Uthman:

The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it."

Reference : Sahih al-Bukhari 5027
 In-book reference : Book 66, Hadith 49
 USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 545
 (deprecated numbering scheme)

[Report Error](#) | [Share](#) | [Copy](#) ▼

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " . قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحُجَّاجُ، قَالَ وَذَلِكَ الَّذِي أَفْعَدَنِي مَقْعِدِي هَذَا .



<https://sunnah.com/bukhari/66/49>. May Allah make us from among them. Ameen.

Other sources that I used in this research paper (10):

1) For the Quran: <https://legacy.quran.com/> or <https://quran.com/>

2) For searching inside the Quran: <https://www.searchtruth.com/>

3) For Arabic keyboard:

<https://translate.google.com/?sl=ar&tl=en&op=translate> or

<http://www.arabic-keyboard.org/>

4) For the names of the 10 imams and their two main students or

narrators: <https://www.islamic->

[awareness.org/quran/text/qiraat/the10](http://www.islamic-awareness.org/quran/text/qiraat/the10)

5) For biographical information:

<http://hadithtransmitters.hawramani.com/>

6) For English/Arabic translations:

<http://aratools.com/> or <http://arabiclexicon.hawramani.com/>

7) For the qiraat of the Quran:

<https://www.nquran.com/ar/index.php?group=multi> or

<https://en.islamway.net/recitations>

- 8) [https://www.academia.edu/40411096/Al_Mujtaba Rules pertaini](https://www.academia.edu/40411096/Al_Mujtaba_Rules_pertaini)
[ng to Qiraat e Sabah Al Muntaqa Rules pertaining to Qira](#)
[at e Thalathah](#)
- 9) [https://www.academia.edu/49002762/The Reliability of the Qu](https://www.academia.edu/49002762/The_Reliability_of_the_Qu)
[rr%C4%81%CA%BE in Recitation and %E1%B8%A4ad%](#)
[C4%ABth](#)
- 10) **For hadith grading:** <https://dorar.net/hadith>

Outline of the research paper

In this research paper, I want to **list and number** the qiraat of the Quran that **affect meanings**. To accomplish this goal, I will refer to **Fadel Soliman, Bridges' translation**. It can be found at [**Quran.com**](http://Quran.com). It is based on all 10 mutawatir qiraat of the Quran. I will also be referring to this link: <https://legacy.quran.com>. It has **Sahih International** as its translation and I think that is the best English translation of the Quran. **I bought it from here:** https://www.amazon.com/Arabic-Corresponding-English-Meaning-International/dp/B004UQWQP2/ref=sr_1_1?qid=1646227390&refinements=p_27%3ASaheeh+International+%28Sahih+International%29&s=books&sr=1-1. **It helped and helps me learn Arabic better**. May Allah bless and reward the sisters who are behind it. Interesting **video about them** (title of the video is “**3 American Women Translated Quran into English – SHOCKING**”): <https://www.youtube.com/watch?v=JQFeMnlzOas>.

When it comes to **the names of the 10 imams and their two main students or narrators**, I will be referring to this link: <https://www.islamic-awareness.org/quran/text/qiraat/the10>. When it comes to **the Arabic of the qiraat of the Quran**, I will be referring to **this link**: <https://www.nquran.com/ar/index.php?group=multi>. I will **only** be listing and numbering **the ayaat in which there are differences between the qiraat in terms of meanings**. I will also be arranging the qiraat based on **different samples**. The samples will be arranged based on **the agreement between the different qiraat**. **Hafs' narration from imam 'Asem** will **always** be part of Sample A.

When it comes to the **qiraat** of the **Quran**, most Muslims follow **Hafs' narration from imam 'Aasim**. **Sahih International** and other English translations **are based on it**. Imam 'Aasim was one of the main teachers of the Quran in the famous city of **Kufa** (Ali moved the **Khilafah** there). He had **2 main Quran teachers** and they were **Abu 'Abd al-Rahman al-Sulami** and **Zirr ibn Habaish**.

As I noted earlier, they took the Quran **directly from the Companions of the Prophet** (peace be upon him). **Abu 'Abd al-Rahman al-Sulami** took the Quran from **Uthman, Ali, Ubayy, Zaid ibn Thabit, and Abdullah ibn Masud**. **Zirr ibn Habaish** took the Quran from **Uthman and Abdullah ibn Masud**.

Imam 'Aasim had **many students and narrators** but **Hafs and Shu'ba** were **preferred** over them. **For reference**, please see pg. 93 of this book: <https://ketabonline.com/ar/books/4647/read?part=1&page=85&index=4505368/4505369/4505374>. Thus, **they were his two main students and narrators** and that is true **for the others** in the **10 qiraat of the Quran** too.

There are **6,236** ayaat in the Quran (without including the basmala except in surah 1). Throughout my research paper, I will be **counting towards that number**. I will have a fraction at the **end of each surah**. The **numerator** will be the **number of ayaat in which there are differences between the qiraat in terms of meanings**. The **denominator** will be **the total number of ayaat**. At the end of my research paper, the **denominator** should have a total of **6,236 ayaat**.

There are **few things that we should keep in mind** throughout my research paper. We should remember that **in general, all the readings have the same content as well as same surahs**. When there are differences between the qiraat, **some qiraat might still agree with each other**. For example, please see my previous example regarding **this ayah**:
<http://Legacy.quran.com/39/36>.

We should also remember that some differences between the qiraat are **repeated** many times throughout the Quran. For example, how Hisham's narration from imam Ibn 'Amir pronounces the name, "Ibrahim". Moreover, **when there are differences**, the differences are **usually limited to one word or few words in each ayah**. **Finally**, the most important thing that we should remember is that **all 10 qiraat of the Quran are from Allah**:
<https://legacy.quran.com/15/9>: <https://legacy.quran.com/41/42>.



It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. Dr. Mustafa Khattab, the Clear Quran

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ
حَمِيدٍ ٤٢

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a
[Lord who is] Wise and Praiseworthy. Sahih International

Surah 1

There are 7 **ayaat** in the first surah: Legacy.quran.com/15/87.

15:87

to top

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ٨٧

Sahih International

And We have certainly given you, [O Muhammad], seven of the often repeated
[verses] and the great Qur'an.

When it comes to meanings, all 10 **qiraat** completely agree with each other on 6 ayaat. When it
comes to **ayah 4**, [here are the differences](#):

1) Legacy.quran.com/1/4

Sample A: 4 out of the 10 imams.

Qira'at: All **except** for 'Asem, Al-Kesa'i, Ya'qub and Khalaf in [one of his narrations](#) read it as:

"King of the Day of Recompense."

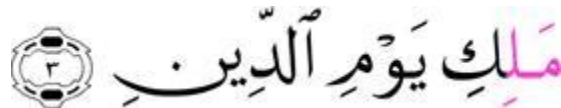
When it comes to imam Khalaf, [that narration](#) is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>. According to it, imam Khalaf read

that ayah the same way as imam ‘Asem, Al-Kesa’i, and Ya‘qub. However, Imam Khalaf is also a narrator for imam Hamza.

Sample B: 6 out of the 10 imams.

Warsh’s narration from imam Nafie’:



Total differences: 1/7

Surah 2

1) Legacy.quran.com/2/9

Sample A: 7 out of the 10 imams.

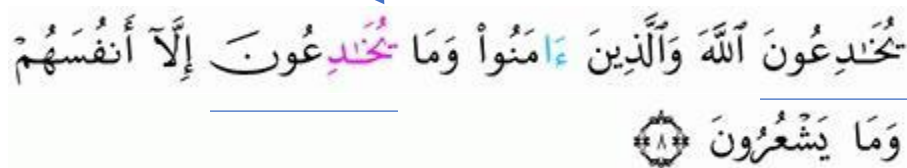
They try to deceive Allah and those who have attained faith, yet they deceive¹ none but themselves, but they are unaware.

— [Fadel Soliman, Bridges’ translation](#)

Sample B: 3 out of the 10 imams.

Qira’at: Nafie’, Ibn Kathir and Abu ‘Amr read it as: “. . . yet they try to deceive none but . . .”

Warsh’s narration from imam Nafie’:



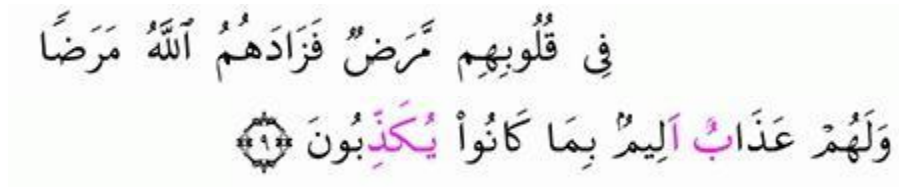
2) Legacy.quran.com/2/10

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... they used to disbelieve."

Warsh's narration from imam Nafie':



3) Legacy.quran.com/2/28

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... to Him you return?"

ابن مُحْيِصِن

also recited it that way. My source is Kāmil, pg.482 (the 5th Arabic book that I referenced earlier).

I checked another source, and it confirms that ابن مُحْيِصِن recited it the same way as

imam Ya'qub. My other source is Ithāf Fuḍalā' al-Bashar, page 173 (the 6th Arabic book that I referenced earlier).

However, another reciter is also mentioned, and it is المطوعي. Sheikh شهاب الدين (author of the book) also notes that the pattern is repeated throughout the Quran.

Ruways's narration from imam Ya'qub:



4) Legacy.quran.com/2/36

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Yet Satan removed them therefrom . . ."

الهمداني، والحسن، وابن صالح، والزَّعْفَرَانِيّ

also recited it that way. My source is Kāmil, pg.483.

Khalaf's narration from imam Hamza:

فَأَزَلَّهُمَا الشَّيْطَانُ
عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

5) Legacy.quran.com/2/37

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "Thereupon Adam was received by words from His Lord."

أبو حيوة، وسلام

also recited it that way. My source is Kāmil, pg.483.

Al-Bazee's narration from imam Ibn Kathir:

فَتَلَقَّى
ءَادَمَ مِنْ رَبِّهِ، كَلِمَةً فَتَابَ عَلَيْهِ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

6) Legacy.quran.com/2/38

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then no fear shall ever be upon them nor shall they grieve."

الحسن، والجحدري، وقتادة، وأبو السَّمَّال، والزَّعْفَرَانِي، وابنِ مِقْسَمٍ، ومجاهد

also recited it that way, regarding “خَوْفَ”. My source is Kāmil, pg.483.

Ruways’s narration from imam Ya‘qub:

قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ
هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧﴾

7) Legacy.quran.com/2/51

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira’at: Abu ‘Amr, Abu Ja’far and Ya’qub read it as: “. . . appointed for Moses . . .”

Ruways’s narration from imam Ya‘qub:

وَإِذْ وَعَدْنَا مُوسَىٰ
أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٥٨﴾

8) Legacy.quran.com/2/58

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer (See sample C) and Abu Ja'far read it as: "Your offenses will be forgiven for you ..."

Sample C: 1 out of the 10 imams.

According to [the article](#) by Farid, there is **another difference** that affects the meaning which is [from imam Ibn 'Amer](#). [I confirmed it](#). He also notes that Qatāda and al-Jahḍarī also recited it that way. His source is Kāmil, p.486. [I confirmed that too](#). [However, others mentioned](#) are:

النحاس، وأبو الأزهر عن بكر بن سهل، وأبو زيد عن المفضل، وأبو حيوة

Warsh's narration from imam Nafie':

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ **يُغْفَرُ** لَكُمْ
خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٧﴾

Hisham's narration from imam Ibn 'Āmir:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ **يُغْفَرُ** لَكُمْ خَطَايَاكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٧﴾

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then no fear shall ever be upon them nor shall they grieve."

This is repeated. Please see Legacy.quran.com/2/38.

10) Legacy.quran.com/2/74

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... of what they do."

الأعرج، وابن مُحَيِّصٍ، وَقَتَادَةَ، والحسن، وأبان بن يزيد

also recited it that way. [My source](#) is Kāmil, pg.487.

Al-Bazee's narration from imam Ibn Kathir:

ثُمَّ قَسَتْ قُلُوبُكُمْ **أَوْ** مِنْ بَعْدِ
ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا
يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ
وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا
يَعْمَلُونَ

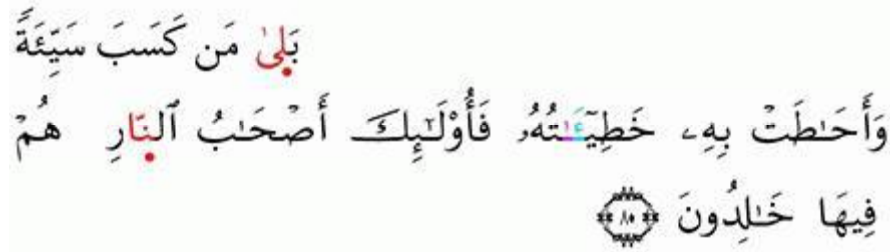
11) Legacy.quran.com/2/81

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... whose offenses have surrounded ..."

Warsh's narration from imam Nafie':



12)

A) Legacy.quran.com/2/83

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza and Al-Kesa'i read it as: "They shall worship ..."

B) Legacy.quran.com/2/83

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

According to [the article](#) by Farid, there is **another difference** that affects the meaning

which is "**ḥasanan**" for imam Hamza. **I confirmed it.** Imam Kisā'i, Khalaf and Ya'qub too.

Khalaf's narration from imam Hamza:

وَإِذْ
أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا يَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
لِلنَّاسِ حَسَنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿١٣﴾

13)

A) Legacy.quran.com/2/85

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', 'Asem, Al-Kesa'i, Ya'qub and Abu Ja'far read it as: ". . .
you **ransom** them,"

When it comes to Sample A (Hafs' narration from imam 'Asem and the others), Fadel Soliman, Bridges' English translation is "Then here you are, killing yourselves and evicting a group of your own from their homes—backing each other against them in sin and hostility. And if they come to you as captives, you **do ransom**¹ them, while their eviction is forbidden to you. Is it that you believe in part of the Scripture and deny part? So what is the repayment for those of you who do that but disgrace in the Earlier Life, and(*that*) on the Day of Resurrection they are turned back to the most severe punishment? For Allah is never oblivious of what **you**² **do**."

Khalaf's narration from imam Hamza:

ثُمَّ
 أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ
 مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُم
 أُسْرَى تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
 أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
 مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
 وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ
 عَمَّا تَعْمَلُونَ ﴿١٥﴾

B) Legacy.quran.com/2/85

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Shu'bah, Ya'qub and Khalaf in his preferred narration read it as: "... what **they do**."

14) Legacy.quran.com/2/90

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... what Allah has **sent down** ..."

When it comes to **Sample A** (**Hafs' narration from imam 'Asem and the others**), **Fadel Soliman, Bridges' English translation is** "Miserable is what they have purchased in exchange

for their(very) selves—that they deny what Allah has bestowed from on high¹, out of resentment that Allah would send down His grace upon whomever He wills of His servants. Thus they incurred wrath upon wrath, for the deniers is a demeaning punishment.”

Ruways’s narration from imam Ya‘qub:

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ
عَذَابٌ مُهِينٌ ﴿٨٩﴾

15) Legacy.quran.com/2/96

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya‘qub read it as: “. . . of what you pl do.”

الحسن، وقتادة، وسلام

also recited it that way. [My source](#) is Kāmil, pg.489-490.

Ruways’s narration from imam Ya‘qub:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ
أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُزَحَّزَجَةٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا
تَعْمَلُونَ ﴿٥٥﴾

16) Legacy.quran.com/2/105

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... be bestowed upon you from on high by your^{pl} Lord."

Al-Bazee's narration from imam Ibn Kathir:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٤﴾

17)

A) Legacy.quran.com/2/106

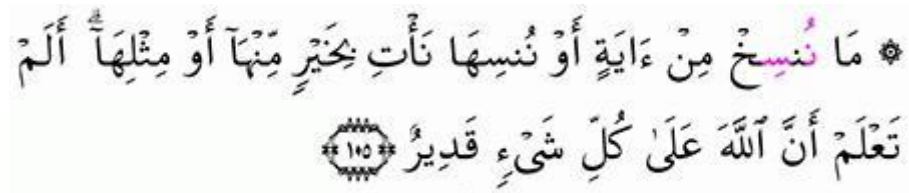
Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "Never do we command the abrogation of any . . ."

According to [the article](#) by Farid, [Ibn Abī ‘Abla](#) also recited it that way. [His source](#) is Al-Kāmil, p. 491. [I confirmed it.](#)

Hisham’s narration from imam Ibn ‘Āmir:



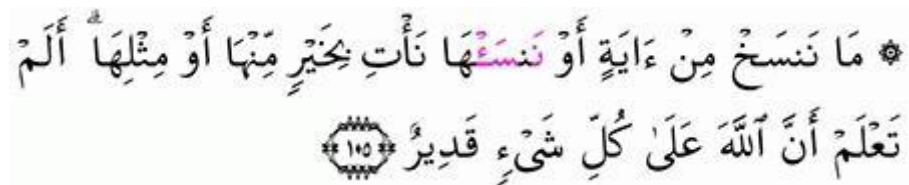
B) Legacy.quran.com/2/106

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira’at: Ibn Kathir and Abu ‘Amr read it as: "... nor [postpone it](#) unless We ..."

Al-Bazee’s narration from imam Ibn Kathir:



18) Legacy.quran.com/2/112

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira’at: Ya’qub read it as: "... and [no fear shall ever](#) be upon them nor shall they grieve."

19) Legacy.quran.com/2/116

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "They said . . ."

According to [the article](#) by Farid, this recitation is supported by [the Muṣḥaf of al-Shām](#).

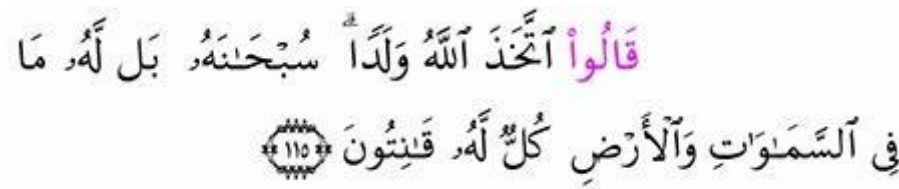
[His source](#) is Al-Nashr, 2/165. [I confirmed it](#).

[Al-Kāmil, p. 491](#) also states that.

[Al-Sab'a, p. 169](#) also states that.

That shows me that [the Sahaba](#) and [its community](#) did not see that [as a mistake](#) since it would have been corrected otherwise.

Hisham's narration from imam Ibn 'Āmir:



20) Legacy.quran.com/2/117

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."

In the article by Farid, he notes that this is **repeated in this ayah**, Legacy.quran.com/3/47, Legacy.quran.com/19/35, and Legacy.quran.com/40/68. It is also repeated in Legacy.quran.com/16/40, and Legacy.quran.com/36/82.

On pg. 190 of [Ithāf Fudalā' al-Bashar](#), sheikh **شهاب الدين** notes that imam **Al-Kesa'i** recited it the same way as imam **Ibn 'Amer** in Legacy.quran.com/16/40 and Legacy.quran.com/36/82. I confirmed it. He also notes that **ابن محيصن** also recited it that way in Legacy.quran.com/36/82.

However, there is a mistake inside the book because it **incorrectly** references Legacy.quran.com/3/59. However, it correctly mentions the correct ayah by mentioning **نَعْلَمَهُ**, which is from Legacy.quran.com/3/48 ([please my comment under that ayah](#)).

However, the numbering is off.

When it comes to Legacy.quran.com/19/35, according to the article by Farid, **Abū 'Imrān al-Jūnī** and **Ibn Abī 'Abla** also recited it the same way as **Ibn 'Amer**. His source is **Zād al-Masīr**, p. 885, which is Tafsir Ibn al-Jawzi. I confirmed it here: <https://tafsir.app/zad-almaseer/19/35>.

Hisham's narration from imam Ibn 'Āmir:

بَدِيعُ السَّمَوَاتِ
وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٦﴾

21)

Legacy.quran.com/2/119

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ya'qub read it as: "... as a warner, **so do not ask** about the fellows of purgatory."

Ruways's narration from imam Ya'qub:

إِنَّا أَرْسَلْنَاكَ
بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تَسْأَلْ عَنْ أَصْحَابِ الْجَحِيمِ

22)

Legacy.quran.com/2/124

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "**Abraham**".

When it comes to Ibn Dhakwaan, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

The way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is **repeated** throughout the Quran **in these ayaat**:

- 1) Legacy.quran.com/2/124
- 2) Legacy.quran.com/2/125(2 times).
- 3) Legacy.quran.com/2/126
- 4) Legacy.quran.com/2/127

- 5) Legacy.quran.com/2/130
- 6) Legacy.quran.com/2/132
- 7) Legacy.quran.com/2/133
- 8) Legacy.quran.com/2/135
- 9) Legacy.quran.com/2/136
- 10) Legacy.quran.com/2/140
- 11) Legacy.quran.com/2/258(3 times).
- 12) Legacy.quran.com/2/260

15 times total

- 13) Legacy.quran.com/4/125(2 times).
- 14) Legacy.quran.com/4/163
- 15) Legacy.quran.com/6/161
- 16) Legacy.quran.com/9/114(2 times).
- 17) Legacy.quran.com/14/35
- 18) Legacy.quran.com/16/120
- 19) Legacy.quran.com/16/123
- 20) Legacy.quran.com/19/41
- 21) Legacy.quran.com/19/46
- 22) Legacy.quran.com/19/58
- 23) Legacy.quran.com/29/31
- 24) Legacy.quran.com/42/13
- 25) Legacy.quran.com/51/24
- 26) Legacy.quran.com/53/37
- 27) Legacy.quran.com/57/26
- 28) Legacy.quran.com/60/4(1 time (the first one)).

18 times total and overall total of 33.

According to Al-Kāmil, p. 492,

ابن الأخرم عن الأخفش

also recited it that way in those 33 positions.

Hisham's narration from imam Ibn 'Āmir:

❦ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَّمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ
لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٣﴾

23)

A) Legacy.quran.com/2/125

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

B) Legacy.quran.com/2/125

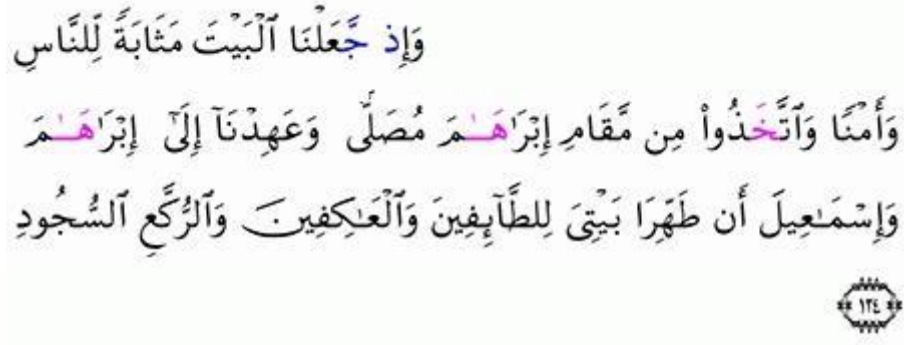
Sample A: 8 out of the 10 imams.

I found an authentic hadith that supports this sample: <https://sunnah.com/abudawud/32/1>

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ibn 'Amer read it as: "And they took from Abraham's . . ."

Hisham's narration from imam Ibn 'Āmir:



24) Legacy.quran.com/2/126

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

25) Legacy.quran.com/2/127

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

26) Legacy.quran.com/2/130

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

27)

A) Legacy.quran.com/2/132

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "**Abraham**".

B) Legacy.quran.com/2/132

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "And with this Abraham **enjoined** . . ."

Hisham's narration from imam Ibn 'Āmir:

وَأَوْصَىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ
وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ أَصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣١﴾

28) Legacy.quran.com/2/133

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "**Abraham**".

29) Legacy.quran.com/2/135

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

30) Legacy.quran.com/2/136

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "**Abraham**".

31)

A) Legacy.quran.com/2/140

Sample A: 4 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far, Ibn Kathir, Abu 'Amr, Shu'ba and Rouh read it as: "Or do **they say** . . ."

Rawh's narration from imam Ya'qub:

أَمَّ يَقُولُونَ إِنَّ
 إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
 هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ
 مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ
 عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

B) Legacy.quran.com/2/140

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

32)

Legacy.quran.com/2/144

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i, Abu Ja'far and Rouh read it as: ". . . of what you ^{pl}do."

33) Legacy.quran.com/2/148

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... towards which he is turned."

الوليد بن حسان، وابن قُرَّة عن يَعْقُوب

also recited it that way. **My source** is Kāmil, pg.493.

Hisham's narration from imam Ibn 'Āmir:

وَلِكُلِّ وَجْهَةٌ هُوَ
مَوْلَاهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ
جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٧﴾

34) Legacy.quran.com/2/149

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... of what they do."

According to **the article** by Farid, **Abān** also recited it that way. **His source** is Al-Kāmil, p. 487. However, **other reciters** are also mentioned:

زبان غير ابن عقيل، واليزيدي من اختياره، وأبان بن يزيد، والوليد بن حسان عن
يعقوب، وحمزة بن القاسم عن حفص

Legacy.quran.com/2/158

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding [Legacy.quran.com/2/158](https://legacy.quran.com/2/158), in his article, Farid notes that

imam Hamza read this ayah **differently** regarding “yattawwa”. **I confirmed it.** Imam

Kisā'i, Khalaf and Ya'qub too. He also notes that this is **also repeated in**

[Legacy.quran.com/2/184](https://legacy.quran.com/2/184). **I confirmed it.** However, in [Legacy.quran.com/2/184](https://legacy.quran.com/2/184),

Imam Ya'qub recited that ayah the same way as **Hafs**.

Khalaf's narration from imam Hamza:

❦ إِنَّ الصَّافَا وَالْمَرَوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ
يَطَّوْعٌ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥١﴾

35) [Legacy.quran.com/2/164](https://legacy.quran.com/2/164)

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: “wind”.

Khalaf's narration from imam Hamza:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
 وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
 مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
 مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
 السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

36)

A) Legacy.quran.com/2/165

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Ya'qub read it as: "And if only you ^{sg} could see those who have done injustice . . ."

B) Legacy.quran.com/2/165

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: ". . . when they are made to see the punishment . . ."

أبو حيوة

also recited it that way. [My source](#) is Kāmil, pg.495.

Hisham's narration from imam Ibn 'Āmir:

وَمِنَ النَّاسِ
مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ تَرَى الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٤﴾

C) Legacy.quran.com/2/165

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu Ja'far and Ya'qub read it as: "... could see, when they see the punishment: indeed all power belongs to Allah and indeed Allah is ..."

Rawh's narration from imam Ya'qub:

وَمِنَ النَّاسِ
مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ تَرَى الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ
إِنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَإِنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٤﴾

37)

A) Legacy.quran.com/2/184

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hisham read it as: "a compensation (is allowed instead)—food for destitute people."

In other words, Hisham recited it the same way as **Hafs** except this. In that part, he agrees with imam **Nafie'**, **Ibn Zekwan** and **Abu Ja'far**.

Hisham's narration from imam Ibn 'Āmir:

أَيْامًا مَّعْدُودَاتٍ فَمَنْ
كَانَتْ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيْامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ
تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ

B) Legacy.quran.com/2/184

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Nafie', Ibn Zekwan and Abu Ja'far read it as: "... a compensation of food for destitute persons (is allowed instead)."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ
 كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
 وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ ۚ فَمَنْ
 تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن
 كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

C) Legacy.quran.com/2/184

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Please see Legacy.quran.com/2/158.

38) Legacy.quran.com/2/191

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "But do not **kill** them at the Inviolable Mosque unless they **kill** you about it. So if they **kill** you^{pl}, then kill them."

Khalaf's narration from imam Hamza:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم
 وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى
 يَقْتُلُوكُمْ فِيهِ ۚ فَإِن قَتَلُوكُم فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

39)

A) Legacy.quran.com/2/197

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... then there shall be no intercourse nor ungodliness nor disputation during the Pilgrimage."

سعيد عن المفضل وابن شنبوذ عن جبلة ، وشيبة، وابن مقسم

also recited it that way. My source is Kāmil, pg.483.

Isa's narration from imam Abu Ja'far:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِمْ الْحَجَّ فَلَا
رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ وَمَا تَفَعَّلُوا
مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى
وَاتَّقُوا يَأُولَى الْأَلْبَابِ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٦﴾

B) Legacy.quran.com/2/197

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... then there shall be no intercourse nor ungodliness, and no disputation, ever, during the Pilgrimage."

Al-Bazee's narration from imam Ibn Kathir:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِمْ الْحَجَّ فَلَا
رَفَثٍ وَلَا فُسُوقٍ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا
مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ
مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمَنِ الضَّالِّينَ ﴿١٩٦﴾

40)

A) Legacy.quran.com/2/210

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... in shades of mists and angels?"

الحسن في رواية بكار بن شقيق، وابن مقسم في اختياره

also recited it that way. [My source](#) is Kāmil, pg.503.

Isa's narration from imam Abu Ja'far:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٩٨﴾

B) Legacy.quran.com/2/210

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

All **except** for Nafie', Ibn Kathir, Abu 'Amr, 'Asem and Abu Ja'far read it as: "... all things **return**."

Ruways's narration from imam Ya'qub:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

41) Legacy.quran.com/2/213

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... so that it may be judged between mankind ..."

الْجَحْدَرِيّ

also recited it that way. **My source** is Kāmil, pg.503.

Kāmil, pg.503 also notes that the difference is also repeated in Legacy.quran.com/3/23 and Legacy.quran.com/24/48 and Legacy.quran.com/24/51.

Isa's narration from imam Abu Ja'far:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا
اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا
اختلفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١١﴾

42) Legacy.quran.com/2/214

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... and they were shaken as with an earthquake, **such that** the Messenger and those ..."

According to [the article](#) by Farid, **Mujāhid** and **al-Za'farānī** also recited it that way. **His source** is Al-Kāmil, p. 505. **I confirmed it.** However, **other reciters** are also mentioned.

Warsh's narration from imam Nafie':

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
 يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ
 وَزُلْزِلُوا حَتَّى يَقُولُ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ
 أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٢﴾

43)

A) Legacy.quran.com/2/219

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "There is **much sin** in them . . ."

Khalaf's narration from imam Hamza:

*يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ
 فِيهِمَا إِثْمٌ كَثِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ
 مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

B) Legacy.quran.com/2/219

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Regarding Legacy.quran.com/2/219, according to the article by

Farid, there is **another difference** that affects the meaning which is “il-‘afwu” for imam **Abū ‘Amr**. **I confirmed it**. He also notes that **Al-Ḥasan, Qatāda, al-Jahḍarī** also recited it that way. **His source** is Al-Kāmil, p. 504. **I confirmed it**. However, **other reciters** are also mentioned.

Al-Duri’s narration from imam Abū ‘Amr:

يَسْأَلُونَكَ عَنِ الْخَمْرِ
وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ
نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ
الَّذِي يَتِمَّى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٩﴾

44) Legacy.quran.com/2/222

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira’at: Shu’ba, Hamza, Al-Kesa’i and Khalaf read it as: “. . . until they are **cleansed**.”

Shu’ba’s narration from imam ‘Asem:

وَيَسْأَلُونَكَ عَنِ
 الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا
 تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
 أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

45) Legacy.quran.com/2/229

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Abu Ja'far and Ya'qub read it as: "... unless it is feared that they both may not maintain ..."

Rawh's narration from imam Ya'qub:

الطَّلُقُ مَرَّتَانِ
 فَأَمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِحِي بِإِحْسَنِ وَلَا تَحِلُّ لَكُمْ أَنْ تَأْخُذُوا
 مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ
 خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ؕ
 تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ
 الظَّالِمُونَ ﴿٢٢٨﴾

46)

A) Legacy.quran.com/2/233

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "No mother is (supposed to be) harmed on account of her child . . ."

B) Legacy.quran.com/2/233

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: ". . . what you^{pl} have come up with . . ."

[According to Kāmil, pg.377, all the reciters of Makkah except ابن مقسم](#) recited it the

same way as [Ibn Kathir](#). He also notes that this difference in **repeated** in

Legacy.quran.com/30/39. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

* وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ
 كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةُ
 يَوْلَدِهَا وَلَا مَوْلُودٌ لَهُ بِيَوْلَدِهَا وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا
 فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ
 تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ
 بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٦﴾

47) Legacy.quran.com/2/236

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... before having touched each other ..."

Khalaf's narration from imam Hamza:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ
 تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ
 قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى
 الْحَسَنِينِ ﴿٣٦﴾

48) Legacy.quran.com/2/240

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Abu 'Amr, Ibn 'Amer, Hafs and Hamza read it as: ". . . and leave spouses behind—a bequest (is ordained upon them) for their spouses with compensation . . ."

Shu'ba's narration from imam 'Asem:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ
مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٩﴾

49)

A) Legacy.quran.com/2/245

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for 'Asem, Ibn 'Amer and Ya'qub read it as: "Who is it that will lend Allah a good loan (so) that He may multiply it for him manifold? For Allah withholds and extends . . ."

Khalaf's narration from imam Hamza:

مَنْ ذَا
الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

B) Legacy.quran.com/2/245

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... you ^{pl} return."

50) Legacy.quran.com/2/249

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "... scoops up a (single) scoop with his hand."

Isa's narration from imam Abu Ja'far:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ
مُتَّبِعِيكُمْ **أَوْ** بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ
يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا
مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ **أَوْ** فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا
مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُمْ **أَوْ** مُلْقُوا اللَّهَ كَم مِّن فِئَةٍ
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ



51)

Legacy.quran.com/2/251

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "And were it not for Allah **strongly**
repelling some people . . ."

Isa's narration from imam Abu Ja'far:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ
 دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
 بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ
 ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٤٩﴾

52) Legacy.quran.com/2/258

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

53)

A) Legacy.quran.com/2/259

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: ". . . how

We **revivify** them,"

Isa's narration from imam Abu Ja'far:

أَوْ كَالَّذِي

مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٨﴾

B) Legacy.quran.com/2/259

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "So when it became evident to him, He said, "Know that ..."

Khalaf's narration from imam Hamza:

أَوْ كَالَّذِي

مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

54) Legacy.quran.com/2/260

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

55) Legacy.quran.com/2/262

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and no fear shall ever be upon them nor shall they grieve."

56) Legacy.quran.com/2/269

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and whoever **He brings wisdom**, then he has most surely been brought much good.

ابْنِ مِقْسَمٍ

also recited it that way. **My source** is Kāmil, pg.510.

Rawh's narration from imam Ya'qub:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٧٠﴾

57) Legacy.quran.com/2/271

Sample A: 1 out of the 10 imams.

Hafs and imam Ibn 'Āmir.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: "... then that is better for **you**, and **We will (also)** remit your evil deeds for you."

Warsh's narration from imam Nafie':

اِنْ تُبَدُّوْا
 اَلصَّدَقَتِ فَنِعَمًا هِيَ وَاِنْ تُخَفُّوْهَا وَتُؤْتُوْهَا
 اَلْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَنُكْفِرُ عَنْكُمْ مِّنْ
 سَيِّئَاتِكُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Sample C: 3 out of the 10 imams.

Ibn Kathir, Abu 'Amr, Shu'ba and Ya'qub read it as: "then that is better for **you**. And **We** will **remit** your evil deeds for you."

Al-Bazee's narration from imam Ibn Kathir:

اِنْ تُبَدُّوْا
 اَلصَّدَقَتِ فَنِعَمًا هِيَ وَاِنْ تُخَفُّوْهَا وَتُؤْتُوْهَا اَلْفُقَرَاءَ
 فَهُوَ خَيْرٌ لَّكُمْ وَنُكْفِرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللّٰهُ
 بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Look at this. [Subhanallah](#), it is amazing how precisely the Quran is preserved.

58) Legacy.quran.com/2/274

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and no fear shall ever be upon them nor shall they grieve."

59) Legacy.quran.com/2/277

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and no fear shall ever be upon them nor shall they grieve."

60) Legacy.quran.com/2/279

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba and Hamza read it as: "... then inform (everyone) of a war ..."

Shu'ba's narration from imam 'Asem:

فَإِنْ لَمْ تَفْعَلُوا فَيَاذَنُوا
بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۚ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

61) Legacy.quran.com/2/281

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "... when you return to Allah ..."

62) Legacy.quran.com/2/282

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "...so that in case one of them errs, the other reminds her."

الْأَعْمَشُ

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 213.

In addition, I **noticed** that imam 'Asem read **تجارة, حاضرة** with a fatha tanween.

ابن مِقْسَمٍ، وابن كَيْسَةَ، والأَزْرَقُ **غَيْرَ حَمَزَةٍ**

also recited it that way. **My source** is Kāmil, pg.512.

Khalaf's narration from imam Hamza:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُب وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ
كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ
يُمْلَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ إِنْ تَضَلَّ أَحَدُهُمَا فَتَذَكَّرْ
إِحْدَاهُمَا الْآخَرَى وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا
تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَٰلِكُمْ
أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ
تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ
كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا
اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٥﴾

63)

A) Legacy.quran.com/2/285

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "scripture".

Khalaf's narration from imam Hamza:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا
يُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢/٥﴾

B) Legacy.quran.com/2/285

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "He makes no distinction . . ."

الْجَحْدَرِيُّ، وَمَغِيثٌ عَنْ خَارِجَةٍ، وَمَسْعُودُ الْحَرَبِيِّ كِلَاهُمَا عَنْ أَبِي عَمْرٍو

also recited it that way. [My source](#) is Kāmil, pg.513.

Ruways's narration from imam Ya'qub:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ
مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا يُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢/٥﴾

Total differences: 64/293

Surah 3

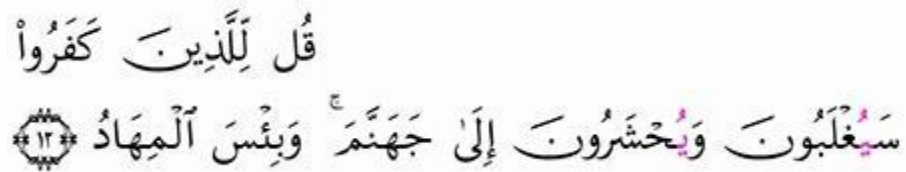
1) Legacy.quran.com/3/12

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "Say^{sg} to those who have denied that they shall be overcome and herded to Hell, so what a miserable resting place!"

Khalaf's narration from imam Hamza:



قُلْ لِلَّذِينَ كَفَرُوا
سَيُغْلَبُونَ وَيُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ

2) Legacy.quran.com/3/13

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ya'qub and Abu Ja'far read it as: "... and another denying. You^{pl} see them—as the eye sees—twice their number."

Warsh's narration from imam Nafie':

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّتِي قَاتَا فِئَةٌ تَقْتُلُ فِي
 سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ تَرَوْنَهُمْ مِثْلَهُمْ رَأَى
 الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ
 لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

3) Legacy.quran.com/3/19

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al Kesa'i read it as: "(And) that religion with Allah is Islam."

ابْنِ مَسْعُودٍ، وَابْنِ عَبَّاسٍ، وَأَبِي رَزِينٍ، وَأَبِي الْعَالِيَةِ، وَقَتَادَةَ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/3/19>.

Al-Layth's narration from imam Kisā'i:

أَنَّ الدِّينَ عِنْدَ اللَّهِ
 إِلَّا سَلَمٌ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
 مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
 اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

4) Legacy.quran.com/3/21

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "... and combat those of mankind ..."

According to **the article** by Farid, **Al-A'mash** also recited it that way. **His source** is Al-Kāmil, p. 514. **Others** are also mentioned too. **However**, I noticed **a mistake on that page** regarding how **imam Hamza** recited the ayah.

Abu Hayyan in his tafsir says that **others** recited the same way as **imam Hamza** as well.

However, he does not name them: <https://tafsir.app/albahr-almuheet/3/21>.

Khalaf's narration from imam Hamza:

إِنَّ الَّذِينَ
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بْنَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

5) Legacy.quran.com/3/23

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... being called to the Scripture of Allah so that it may be judged between them ..."

This is **repeated**. Please go back to Legacy.quran.com/2/213.

6) Legacy.quran.com/3/36

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer, Shu'ba and Ya'qub read it as: "... a female, and Allah knows better what I have delivered, and the male is not ..."

Shu'ba's narration from imam 'Asem:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا
بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

7) Legacy.quran.com/3/37

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... and Zechariah sponsored her."

Warsh's narration from imam Nafie':

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
 حَسَنٍ وَأُنَبِّتُهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا
 زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرِئُ ۖ أَنَّىٰ لَكَ هَذَا
 قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

8)

A) Legacy.quran.com/3/39

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "So (one of) the angels called out to him . . ."

B) Legacy.quran.com/3/39

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Hamza read it as: ". . . sanctuary: "Indeed, Allah gives you . . ."

Khalaf's narration from imam Hamza:

فَنَادَاهُ الْمَلَكُ ۖ وَهُوَ
 قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ ۖ إِنَّ اللَّهَ يَبْشُرُكَ بِحَيٍّ مُّصَدِّقًا
 بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا ۖ مِنَ الصَّالِحِينَ ﴿٢٨﴾

9) Legacy.quran.com/3/47

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."

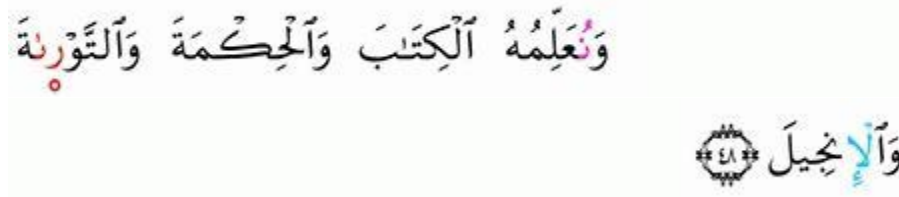
10) Legacy.quran.com/3/48

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Nafie', 'Asem, Abu Ja'far and Ya'qub read it as: "And We will teach him . . ."

Khalaf's narration from imam Hamza:



11)

A) Legacy.quran.com/3/49

Sample A: 8 out of the 10 imams.

Important note: When it comes to Hafs' narration from imam 'Asem and the others,

the correct translation is "Birds", not bird. That is according to Fadel Soliman, Bridges'

translation. Please see their translation of Quran.com/5/110.

Please also see:

<http://arabiclexicon.hawramani.com/search/%22%D8%A7%D9%84%D8%B7%D9%8A%D8%B1%22>.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... from your Lord: I truly create ..."

B) Legacy.quran.com/3/49

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but he missed something that he did not miss when it comes to this ayah: Legacy.quran.com/5/110. Just like in that ayah, in this ayah, Qira'at: Abu Ja'far read it as: "... the shape of a bird ..."

شبيهة

also recited it that way. My source is Kāmil, pg.378.

C) Legacy.quran.com/3/49

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but he missed something that he did not miss when it comes to this ayah: Legacy.quran.com/5/110. Just like in that ayah, in this ayah, Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "... so it becomes a bird ..."

Isa's narration from imam Abu Ja'far:

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ وَرَسُولًا إِلَىٰ بَنِي إِسْرَآءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن
رَّبِّكُمْ **إِنِّي** أَخْلَقْتُ لَكُمْ **مِّنَ** الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخُ
فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ **إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ **إِن كُنْتُمْ مُّؤْمِنِينَ****



12) Legacy.quran.com/3/57

Sample A: 2 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs and Roways read it as: "We will render to them . . ." (In this case

there is no grammatical shift). **I find it interesting that Hafs and Ruways recited it the same**

way here. Shu'ba and Rawh too.

According to **the article** by Farid, **al-Ḥasan** also recited it the same way as **Hafs** and

Ruways. His source is Ithāf Fuḍalā' al-Bashar p. 224. **I confirmed it.**

According to Kāmil, pg.516, al-Ḥasan also recited it the same way as **Hafs** and **Ruways.**

Other reciters are also mentioned.

Rawh's narration from imam Ya'qub:

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَنُوفِيهِمْ أَجُورَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٧٣﴾

13) Legacy.quran.com/3/73

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... Allah's guidance. Can anyone be brought the like of what you^{pl} were brought, or can they debate with you before your Lord?"

According to Kāmil, pg.378, all the reciters of Makkah except شَيْبَلْ recited it the same way as Ibn Kathir.

Al-Bazee's narration from imam Ibn Kathir:

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ
دِينَكُمْ ۚ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ ۚ إِنَّ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا
أُوتِيتُمْ ۚ أَوْ يُحَاجُّوكُمْ ۚ عِنْدَ رَبِّكُمْ ۚ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

14) Legacy.quran.com/3/79

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, 'Asem, Hamza, Al Kesa'i and Khalaf read it as: "... used to **know** and ..."

Al-Bazee's narration from imam Ibn Kathir:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ
كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ **تَعْلَمُونَ** **الْكِتَابَ** **وَبِمَا كُنْتُمْ**
تَدْرُسُونَ

15)

A) Legacy.quran.com/3/81

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "In as much as **We have given you** ..."

B) Legacy.quran.com/3/81

Sample A: 9 out of the 10 imams.


Sample B: 1 out of the 10 imams.

Hamza read it as: "**Because of what I have given you** of scripture and wisdom, **then**
a messenger has come to you ..."

According to [the article](#) by Farid, [Al-Ḥasan and Al-A‘mash](#) also recited it that way. [His source](#) is Ithāf Fuḍalā’ al-Bashar, p. 226. [I confirmed it.](#)

Khalaf’s narration from imam Hamza:

وَإِذْ أَخَذَ
اللَّهُ مِيثَاقَ النَّبِيِّينَ لِمَا ءَاتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ



16)

A) Legacy.quran.com/3/83


Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira’at: All **except** for Abu ‘Amr, Hafs and Ya’qub read it as: “Do **you** **pl** seek . . .”

Khalaf’s narration from imam Hamza:

أَفْغَيْرَ دِينِ اللَّهِ تَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ تُرْجَعُونَ



B) Legacy.quran.com/3/83

Sample A: 1 out of the 10 imams.

According to [the article](#) by Farid, al-Ḥasan, Abān, Qatāda, and Mujāhid also recited it the same way as Hafs in regards to “*yurja’ ūna*”. His source is Al-Kāmil p. 517. I confirmed it. However, other reciters are also mentioned.

Sample B: 1 out of the 10 imams.

Qira’at: Ya’qub read it as: “and to Him they return.”

Sample C: 7 out of the 10 imams.

All **except** for Hafs and Ya’qub read it as: “and to Him you ^{pl} return.”

[Please see Legacy.quran.com/2/28](http://Legacy.quran.com/2/28) **too.**

Ruways’s narration from imam Ya’qub:

أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٢٨﴾

Khalaf’s narration from imam Hamza:

أَفْغَيْرَ دِينِ اللَّهِ تَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

17) Legacy.quran.com/3/93

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... before the Torah was sent down."

Ruways's narration from imam Ya'qub:

كُلُّ الطَّعَامِ كَانَ حِلاَّ لِبَنِي
إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ، مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ قُلْ فَأَتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

18) Legacy.quran.com/3/109

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al Kesa'i, Ya'qub and Khalaf read it as: "... and to Allah all matters return."

Ruways's narration from imam Ya'qub:

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

19) Legacy.quran.com/3/115

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Hafs, Hamza, Al Kesa'i and Khalaf read it as: "And whatever good you ^{pl}do, you will not be denied it . . ."

Shu'ba's narration from imam 'Asem:

وَمَا تَفْعَلُوا
مِنْ خَيْرٍ فَلَنْ نُكَفِّرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

20) Legacy.quran.com/3/124

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Ibn 'Amer read it as: ". . . three thousand angels bestowed from on high?"

الوليد بن حسان، وابن مقسم، والهمداني

also recited it that way. **My source** is Kāmil, pg.489.

Hisham's narration from imam Ibn 'Āmir:

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ
يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ

21) Legacy.quran.com/3/125


Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Ibn Kathir, Abu 'Amr, 'Asem and Ya'qub read it as: "... five thousand **marked angels**."

Khalaf's narration from imam Hamza:

بَلَىٰ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ



22) Legacy.quran.com/3/133


Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "**Hasten** towards ..."

Hisham's narration from imam Ibn 'Āmir:

سَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ



23) Legacy.quran.com/3/146

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... numerous godly people killed alongside him?"

Rawh's narration from imam Ya'qub:

وَكَايْنِ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا
وَهْنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

24) Legacy.quran.com/3/151

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... for which He sent down no authority."

Rawh's narration from imam Ya'qub:

سَنُلْقِي
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا
بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ
وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

25)

A) Legacy.quran.com/3/154

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "He sent down upon you^{pl} security overcoming a faction of you (in the form of) a nap, while a faction . . ."

Khalaf's narration from imam Hamza:

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُبَاسًا تَغْشَى طَائِفَةً
مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ
الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنْ أَرَادَ كُلُّهُ اللَّهُ تَخَفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

B) Legacy.quran.com/3/154

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Regarding Legacy.quran.com/3/154, according to [the article](#) by

Farid, there is **another difference** that affects the meaning which is “**kulluhu**” for **imam Abū ‘Amr**. I confirmed it. Imam Ya‘qub too. In addition, I noticed that imam Abū ‘Amr read **عليهم** with **kasra** after it follows a definite term. **However**, that pattern is repeated throughout the Quran. For example, please see Legacy.quran.com/2/61 and **imam Abū ‘Amr’s narrations** here: <https://www.nquran.com/ar/index.php?group=multi>. Please also see Legacy.quran.com/4/42.

Al-Duri’s narration from imam Abū ‘Amr:

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً
مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ
الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ تَخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

26) Legacy.quran.com/3/156

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al Kesa'i and Khalaf read it as: "... and Allah is All-Seeing of what **they do**."

27) Legacy.quran.com/3/157

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... better than what **you pl hoard**."

Important note: Obviously, there are other imams of qiraat besides the 10. All **except** does not mean **all** imams of qiraat. Rather, **it only refers to the famous 10.**

According to **the article** by Farid, **al-Mufaḍḍal, al-Ḥasan, and Mujāhid** also recited it that way. **His source** is Al-Kāmil p. 521. **I confirmed.** However, **other reciters are also mentioned.**

28) Legacy.quran.com/3/161

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr and 'Asem read it as: "And never was it for a prophet to be defrauded . . ."

Khalaf's narration from imam Hamza:

وَمَا كَانَ لِنَبِيٍّ أَنْ يُغْلَىٰ وَمَنْ يَغْلَىٰ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ
ثُمَّ تُؤَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

29) Legacy.quran.com/3/168

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hisham read it as: ". . . they would not have been relentlessly killed."

الحسن، وابن مقسم

also recited it that way. **My source** is Kāmil, pg.521.

Hisham's narration from imam Ibn 'Āmir:

الَّذِينَ قَالُوا
لَا خَوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ
أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦١﴾

30)

A) Legacy.quran.com/3/169

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hisham—in one of his recitations—read it as: "And never **should he think** of those killed in the . . ."

When it comes to Hisham, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

However, I found that narration in imam ad-Dani's famous book(pg.76):

<https://ketabonline.com/ar/books/55336/read?part=1&page=76&index=4100724>

أَبُو إِسْمَاعِيلَ عَنْ ابْنِ ذَكْوَانَ

also recited it that way. **My source** is Kāmil, pg.522.

I checked another source, and it says that **ابْنُ مُحَيْصِنٍ** recited it the same way too. **My**

other source is Ithāf Fuḍalā' al-Bashar, page 231.

I checked another source, and it says that **حُمَيْدُ بْنُ قَيْسٍ** recited it the same way too. **My**

other source is **Tafsir Abu Hayyan:** <https://tafsir.app/albahr-almuheet/3/169>.

B) Legacy.quran.com/3/169

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "And never think^{sg} of those relentlessly killed in the way of Allah as dead."

According to [the article](#) by Farid, [Al-Ḥasan](#) also recited it that way. [His source](#) is Al-Kāmil, p. 522. [I confirmed it.](#)

[ابن مقسم](#) too.

Hisham's narration from imam Ibn 'Āmir:

وَلَا تَحْسَبَنَّ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

31) Legacy.quran.com/3/170

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... that no fear shall ever be upon them nor shall they grieve."

Legacy.quran.com/3/171

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/3/171, in his article, Farid notes that

imam Kisā'ī read this ayah differently regarding “**wa-inna**”. **I confirmed it.**

الزَّعْفَرَانِيَّ

also recited it that way. **My source** is Kāmil, pg.379.

Al-Layth's narration from imam Kisā'ī:

يَسْتَبْشِرُونَ
بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

32) Legacy.quran.com/3/178

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "And **never think** ^{sg}—regarding those who have denied— that We
respite them . . ."

According to **the article** by Farid, **Ibn Abī 'Abla** and **Abū Bahriyya** also recited it that way.

His source is Al-Kāmil, p. 522. **I confirmed it.** He also notes that it is also **repeated** in

Legacy.quran.com/3/180.

Khalaf's narration from imam Hamza:

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا
نُمَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

33)

A) Legacy.quran.com/3/180

Sample A: 9 out of the 10 imams.

I found **an authentic hadith** that supports this sample: <https://sunnah.com/bukhari/65/87>.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "And **never think** ^{sg}—regarding those who are miserly with what Allah has given them of His **grace**— that it is good for them."

This is repeated. Please see Legacy.quran.com/3/178.

Khalaf's narration from imam Hamza:

وَلَا
تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ
لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ
وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٨﴾

B) Legacy.quran.com/3/180

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... of whatever **they do**."

34) Legacy.quran.com/3/181

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "**He will write** down what they said and their unjustified killing of the prophets, and **He will say** . . ." (In this case there is no grammatical shift.)

According to **the article** by Farid, **Al-A'mash** also recited it that way. **His source** is Al-Kāmil, p. 522. **I confirmed it. Other reciters are also mentioned.**

Khalaf's narration from imam Hamza:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ
أَغْنِيَاءُ سَيَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ
وَيَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

35) Legacy.quran.com/3/184

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hisham read it as: "... and with Books and with the illuminating Scripture." Ibn Zekwan read it as: "... and with Books and the illuminating Scripture."

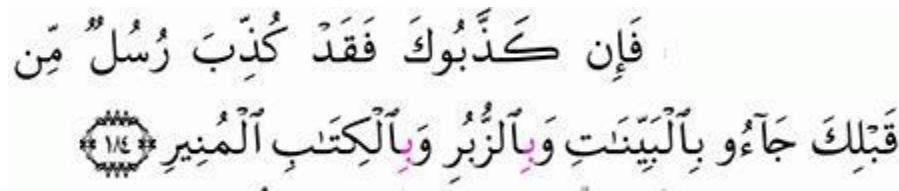
According to [the article](#) by Farid, this recitation is supported by [the Muṣḥaf of al-Shām](#).

[His source](#) is Al-Nashr, 2/185. [I confirmed it](#).

[Al-Sab'a](#), p. 221 also states that.

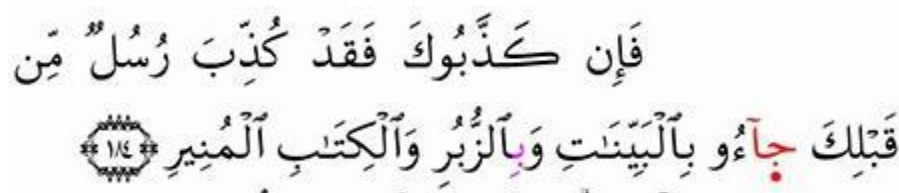
[Imam Ibn al-Jazari](#) mentioned several isnads for it. He further states that he saw the Mushaf himself.

Hisham's narration from imam Ibn 'Āmir:



فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ
قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

Ibn Dhakwaan's narration from imam Ibn 'Āmir:



فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ
قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

36) Legacy.quran.com/3/187

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Shu'ba read it as: "Most surely [they shall make it evident](#) . . ."

Al-Bazee's narration from imam Ibn Kathir:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَيُبَيِّنَنَّ لِلنَّاسِ وَلَا
يَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا
فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

37)

A) Legacy.quran.com/3/188

Sample A: 5 out of the 10 imams.

I found an authentic hadith that supports this sample: <https://sunnah.com/muslim/51/10>.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "Never should they think—
those who exult over what they have come up with and love to be praised for what they have
not done, never should they think of them(selves) as in a place safe from the punishment . . ."

Isa's narration from imam Abu Ja'far:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا
وَتُحِبُّونَ أَنْ تُحَمِّدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

B) Legacy.quran.com/3/188

Sample C: 1 out of the 10 imams.

Nafie' read it as: "Never should they think—those who exult over what they have come up with and love to be praised for what they have not done, never think^{sg} of them as in a place safe from the punishment . . ."

Regarding

يَحْسِبَنَّ

Nafie' recited it the same way as Ibn Kathir and Abū 'Amr.

and regarding,

تَحْسِبْنَهُمْ

Nafie' recited it the same way as Kisā'ī and Khalaf.

My source is: <https://www.nquran.com/ar/index.php?group=multi>.

Warsh's narration from imam Nafie':

لَا يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
أَتَوْا وَيُحِبُّونَ أَنْ تَحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾

38)

A) Legacy.quran.com/3/195

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "... and were killed and (who) combated ..."

Khalaf's narration from imam Hamza:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ
مِّن ذَكَرٍ أَوْ أَنبِيَّ بَعْضُكُمْ مِّن بَعْضٍ فَأَلَّزِينَ هَاجِرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا
لَا تُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا تُدْخِلْنَهُمْ جَنَّةٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ
الْثَوَابِ ﴿١٩٥﴾

B) Legacy.quran.com/3/195

Sample C: 2 out of the 10 imams.

Ibn Kathir and Ibn 'Amer read it as: "... and (who) combated and were relentlessly killed ..."

Al-Bazee's narration from imam Ibn Kathir:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ
مِّن ذَكَرٍ أَوْ أُنْتِ بَعْضُكُمْ مِّن بَعْضٍ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِن دِيَرِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا
لَا تُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّتِ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٥﴾

Total differences: 102/493

Surah 4

1) Legacy.quran.com/4/1

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Thus be mindful of Allah, in Whose name, and the name of the wombs, you ask one another."

According to the article by Farid, Al-Ḥasan, Qatāda, and Al-A'mash also recited it that way. His source is Al-Kāmil, p. 524. I confirmed it.

Khalaf's narration from imam Hamza:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١١٠﴾

2) Legacy.quran.com/4/3

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... then (only) **one (is enough)** or consider ..."

الحسن، والأعمش، وحميد، وشيبة

also recited it that way. **My source** is Kāmil, pg.524.

Isa's narration from imam Abu Ja'far:

وإن **خفتم** ألا تقسطوا في اليتيمى فانكحوا ما طاب
 لكم من النساء مثنى وثلاث وربع فإن **خفتم** ألا تعدلوا فواحدة أو ما
 ملكتم أيمنكم ۚ ذلِك أدنى ألا تعولوا ﴿١٢١﴾

3) Legacy.quran.com/4/10

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer and Shu'ba read it as: "... and they will be roasted in the blaze."

Shu'ba's narration from imam 'Asem:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَهُمْ لَا يَشْعُرُونَ سَعِيرًا ﴿١١٠﴾

4)

A) Legacy.quran.com/4/11

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Ibn 'Amer and Shu'ba read it as: "... after (fulfilling) any bequest that is bequeathed ..."

Shu'ba's narration from imam 'Asem:

يُوصِيكُمُ اللَّهُ فِي
أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ
اَثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ
وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ
وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ
دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ أَلَّهِ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

B) Legacy.quran.com/4/11

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Regarding, Legacy.quran.com/4/11, according to [the article](#) by Farid,

there is **another difference** that affects the meaning which is “**wāḥidatun**” for imam Nafie’.

I confirmed it. **Imam Abu Ja’far too.**

Warsh’s narration from imam Nafie’:

يُوصِيكُمُ اللَّهُ فِي
أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ
كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا
أَوْ دَيْنٍ ۚ - أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

5) Legacy.quran.com/4/12

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Ibn 'Amer and 'Asem read it as: "... after (fulfilling) any bequest **that he may bequeath** ..."

Khalaf's narration from imam Hamza:

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُنْ
 لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ
 مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ
 دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُنْ
 لَكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا
 تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ
 وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
 أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا
 أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ
 وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ
 وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

6) Legacy.quran.com/4/13

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... We enter him into ..."

7) Legacy.quran.com/4/14

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... We enter him into ..."

8) Legacy.quran.com/4/19

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir and Shu'ba read it as: "... unless they commit an evidenced obscenity."

Shu'ba's narration from imam 'Asem:

يَا أَيُّهَا
الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا
تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

9) Legacy.quran.com/4/24

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al Kesa'i, Abu Ja'far and Khalaf read it as: "But He has made anything beyond these limits lawful for you."

Shu'ba's narration from imam 'Asem:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كُتِبَ اللَّهُ عَلَيْكُمْ وَأَحْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا

Legacy.quran.com/4/25

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/4/25, in his article, Farid notes that

[imam Hamza](#), [imam Kisā'ī](#), and [Shu'ba](#) read this ayah differently regarding “[ahṣanna](#)”. I confirmed it. [Imam Khalaf](#) too.

Al-Layth's narration from imam Kisā'ī:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ
 الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ
 وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَأَنْكِحُوهُنَّ
 بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ
 غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ
 فَإِنْ أَتَيْتُمْ بِفَلْحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ
 مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
 وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

10) Legacy.quran.com/4/29

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . rather (it is lawful) in case there is a bargain by your mutual consent."

Isa's narration from imam Abu Ja'far:

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

11) Legacy.quran.com/4/31

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... and enter you into a noble entrance."

Isa's narration from imam Abu Ja'far:

إِنْ تَجْتَنِبُوا كِبَايِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مَدْخَلًا كَرِيمًا ﴿٦١﴾

12) Legacy.quran.com/4/34

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... as (the religion of) Allah has been preserved."

Sheikh **شهاب الدين**,

On pg. 241 of his book, Ithāf Fuḍalā' al-Bashar, referenced this hadith:

<https://sunnah.com/nawawi40:19>.

Isa's narration from imam Abu Ja'far:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضُهُمْ ^{أَوْ} عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ^ج
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ^ج
وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ ^{أَوْ} فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا ^ج إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٢٤﴾

13) Legacy.quran.com/4/40

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir and Abu Ja'far read it as: "... atom's weight of injustice. And if **there is**
a good deed ..."

Isa's narration from imam Abu Ja'far:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ
تَكَ حَسَنَةً يُّضَعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٢﴾

Legacy.quran.com/4/42

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/4/42, in his article, Farid notes that

imam Hamza read this ayah differently regarding “**tasawwē**”. **I confirmed it.** **Imam Khalaf**
and Kisā'ī too.

Khalaf's narration from imam Hamza (Same as Imam Khalaf and Kisā'ī):

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا
الرَّسُولَ لَوْ تَسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

Al-Bazee's narration from imam Ibn Kathir (Same as imam 'Asem):

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ
تَسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

Qaluun's narration from imam Nafie' (Same as imam Ibn 'Amer and Abu Ja'far):

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تَسَوَّى
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

Al-Duri's narration from imam Abū 'Amr (Same as imam Ya'qub): Please also see

Legacy.quran.com/3/154.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ
تَسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

Legacy.quran.com/4/43

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but regarding

Legacy.quran.com/4/43, in his article, Farid notes that imam Hamza read this ayah

differently regarding “**lamastumu**”. I confirmed it. **Imam Khalaf and Kisā’ī** too. He also notes that this is **also repeated in Legacy.quran.com/5/6.** I confirmed it.

Khalaf’s narration from imam Hamza:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا
وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۖ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ﴿٤٣﴾

14) Legacy.quran.com/4/77

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira’at: Ibn Kathir, Hamza, Al Kesa’i, Abu Ja’far, Khalaf and Rouh read it as: “. . . and **they will not**
be dealt with unjustly . . .”

15)

A) Legacy.quran.com/4/94

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "... then you shall ascertain (the truth)."

B) Legacy.quran.com/4/94

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Hamza, Abu Ja'far and Khalaf read it as: "And do not say to anyone who offers to surrender to you, "You are not ..."

Khalaf's narration from imam Hamza:

يَأْتِيهَا الَّذِينَ ءَامَنُوا
إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَشَبَّهُوا وَلَا تَقُولُوا لِمَنْ
أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرْضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَشَبَّهُوا
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

C) Legacy.quran.com/4/94

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Wardan read it as: "You are not granted security ..."

شبيهة، والعُمريّ في قول الخُزاعيّ وهو قول أبو حيوة

also recited it that way. [My source](#) is Kāmil, pg.530.

Isa's narration from imam Abu Ja'far:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا
إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ
أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرْضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

16) Legacy.quran.com/4/95

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr, 'Asem, Hamza and Ya'qub read it as: "Those of the believers—**except for the disabled—who** stay behind are . . ."

Isa's narration from imam Abu Ja'far:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ
 فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿١١٤﴾

17) Legacy.quran.com/4/114

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Abu 'Amr, Hamza and Khalaf read it as: "... then He will bring him ..." (In this case there is no grammatical shift.)

18) Legacy.quran.com/4/124

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Rouh read it as: "... those will be entered into the Garden ..."

Isa's narration from imam Abu Ja'far:

وَمَنْ يَعْمَلْ مِنْ
 الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ
 يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١١٣﴾

19) Legacy.quran.com/4/125

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

20) Legacy.quran.com/4/128

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: "... if they reconcile between themselves ..."

Isa's narration from imam Abu Ja'far:

وَأِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهَا أَنْ يَصْلَحَا بَيْنَهُمَا صَلَاحًا وَالصُّلْحُ خَيْرٌ
وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٧﴾

21) Legacy.quran.com/4/135

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Hamza read it as: "But **whether you go forward (by testifying)** or disregard ..."

Khalaf's narration from imam Hamza:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَإِنَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا
أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٥﴾

22) Legacy.quran.com/4/136

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: ". . . and the Scripture which was
bestowed upon . . ."

23) Legacy.quran.com/4/140

Sample A: 2 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for 'Asem and Ya'qub read it as: "For it has surely been bestowed upon you . .
"

24) Legacy.quran.com/4/152

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "We will bring them . . ."

This ayah (Legacy.quran.com/4/152) has the exact same wording as this ayah

(Legacy.quran.com/4/162), regarding, **يُؤْتِيهِمْ**. **However**, the qirā'ah

(reading or recitation) is **reversed for Hafs**. In other words, regarding that wording, in this ayah (Legacy.quran.com/4/162), **Imam Hamza and Khalaf** recited it the same way as **Hafs** does in this ayah (Legacy.quran.com/4/152).

When it comes to Hafs' narration from imam 'Asem and this ayah,

(Legacy.quran.com/4/152), even though he is the only reciter mentioned, Abu Hayvan says that it is **mutawatir**: <https://tafsir.app/albahr-almuheet/4/152>.

That should not be a surprise since many people follow his narration and that was true in the past too. As I stated earlier, Imam 'Aasim had **many students and narrators** but **Hafs and Shu'ba** were **preferred** over them. Imam Ash-Shatibi talks about that in the 36th line of Ash-Shatibiyyah and he states this:

وَحَفْصٌ وَبِإِثْقَانٍ كَانَ مُفَضَّلًا

Sheikh Muhammad Saleem Gaibie translated as "And **Hafs** (the other narrator) was preferred because of his precision, proficiency, and through skill".

25) Legacy.quran.com/4/153

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: All except for Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . to send down upon them .

"

26) Legacy.quran.com/4/162

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Khalaf read it as: "He will bring them a great reward."

27) Legacy.quran.com/4/163

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

Total differences: 129/669

Surah 5

1)

A) Legacy.quran.com/5/2

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "And let not **any hating** people incite . . ."

Shu'ba's narration from imam 'Asem:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعِيرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرُضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

B) Legacy.quran.com/5/2

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: ". . . to transgress **if they bar** you from the Inviolable Mosque."

Al-Bazee's narration from imam Ibn Kathir:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعِيرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا تَجْرِمَنكُمْ شَنَّانُ قَوْمٍ إِن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

2) Legacy.quran.com/5/6

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs, Al-Kesa'i and Ya'qub read it as: "... wash your faces and your hands up to the elbows, and wipe your heads **and your** feet to the ankles."

Please also see Legacy.quran.com/4/43.

Khalaf's narration from imam Hamza:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

3) Legacy.quran.com/5/8

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "And let not **any hating** people incite . . ."

4) Legacy.quran.com/5/13

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... their hearts **fake**," or "... their hearts **very hard**," as the way they pronounced the Arabic word qaseyahmay mean 'very hard' or 'fake'.

Khalaf's narration from imam Hamza:

فَبِمَا نَقْضِهِمْ
مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلُعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٢﴾

5)

A) Legacy.quran.com/5/45

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... therein: that the life is for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds fair retribution."

ابْنِ مِقْسَمٍ

also recited it the same way as imam **Al-Kesa'i**. My source is Kāmil, pg.534.

B) Legacy.quran.com/5/45

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

All **except** for Nafie', 'Asem, Hamza, Khalaf, Al-Kesa'i and Ya'qub read it as: "... and

for wounds fair retribution."

There is a mistake there. When it comes to that part of the ayah, 'Asem and Al-

Kesa'i read it slightly different in that part. Kisā'ī should

not have been included in the list above.

Al-Layth's narration from imam Kisā'ī:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ
النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٧﴾

6) Legacy.quran.com/5/47

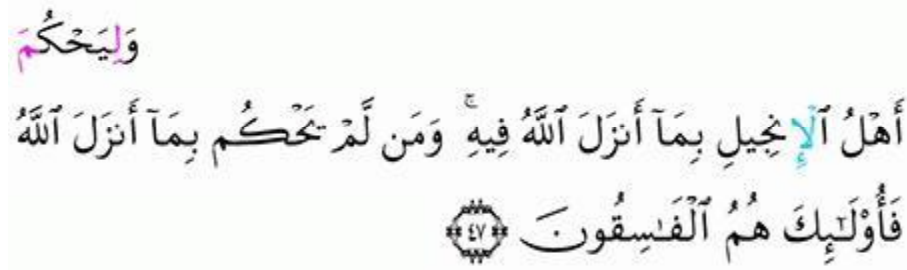
Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "And so that the people of the Gospel may judge according . . ."

According to **the article** by Farid, **Al-A'mash** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 253. **I confirmed it.**

Khalaf's narration from imam Hamza:



7) Legacy.quran.com/5/50

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... that you pl desire?"

According to **the article** by Farid, **Abān** from 'Āṣim and **al-Shāfi'ī** from Ibn Kathīr also recited it that way. **His source** is Al-Kāmil, p. 534. **I confirmed it. Other reciters are also mentioned.**

8)

A) Legacy.quran.com/5/53

Sample A: 4 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "Those who have . . ."

Isa's narration from imam Abu Ja'far:

يَقُولُ
الَّذِينَ ءَامَنُوا أَهْلُؤَلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ
حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَسِرِينَ ﴿٥٥﴾

Sample C: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "And (hopefully) those who have attained faith will say .

.."

Ruways's narration from imam Ya'qub:

وَيَقُولُ
الَّذِينَ ءَامَنُوا أَهْلُؤَلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ
حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَسِرِينَ ﴿٥٦﴾

9) Legacy.quran.com/5/57

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Abu 'Amr, Al-Kesa'i and Ya'qub read it as: "... or from among the deniers."

Ruways's narration from imam Ya'qub:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارِ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٦١﴾

10) Legacy.quran.com/5/60

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "... and the servants of false masters."

الْأَعْمَشَ

also recited it that way. My source is Kāmil, pg.535.

I checked another source, and I found another reciter that recited it the same way as

Hamza and it is المطوعي. My other source is Ithāf Fuḍalā' al-Bashar, page 255.

Khalaf's narration from imam Hamza:

قُلْ هَلْ
أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

11) Legacy.quran.com/5/67

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie, Ibn 'Amer, Shu'ba, Abu Ja'far and Ya'qub read it as: "... His messages ..."

Ruways's narration from imam Ya'qub:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ
رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتِهِ ۗ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧٠﴾

12) Legacy.quran.com/5/69

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then no fear shall ever be upon them, nor shall they grieve."

13)

A) Legacy.quran.com/5/89

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... for your binding of oaths ..."

Khalaf's narration from imam Hamza:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

B) Legacy.quran.com/5/89

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Ibn Zekwan read it as: "... for your sustained binding of oaths.

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩١﴾

14)

A) Legacy.quran.com/5/95

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... intentionally, then **the like** of what he has killed of domestic animals (**shall do for a penalty**) ..."

B) Legacy.quran.com/5/95

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... or an **atonement of food** for (some) destitute people or by fasting ..."

Isa's narration from imam Abu Ja'far:

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ
مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ تَحْكُمُ بِهِ ذَوَا عَدْلٍ
مِنْكُمْ هَدْيًا بَلَغَ الْكَعْبَةِ أَوْ كَفَّرَةً طَعَامٍ مَسْكِينَ أَوْ عَدْلُ
ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ
وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾

15) Legacy.quran.com/5/101

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... while the Recital is being sent down ..."

16) Legacy.quran.com/5/107

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs read it as: "... from among those who were given the responsibility of the claim—the two ..."

Regarding

الأَوَّلَيْنِ

Hafs recited it the same way as Qaluun, Ibn Kathir, Abū

‘Amr, Kisā’ī, and Abu Ja‘far.

My source is: <https://www.nquran.com/ar/index.php?group=multi>.

and regarding,

أَسْتَحَقَّ

Hafs recited it the same way as

الأعشى وأبو الحسين عن أبي بكر في اختياره

My source is Kāmil, pg.380.

Shu'ba's narration from imam 'Asem:

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا
أَسْتَحَقَّ إِثْمًا فَخَارَانِ يَقُومَانِ مَقَامَهُمَا مِنْ الَّذِينَ أَسْتَحَقَّ
عَلَيْهِمُ الْأَوَّلِينَ فَيُقْسِمَانِ بِاللَّهِ لَشَهِدْتُنَا أَحَقُّ مِنْ شَهِدَتِهِمَا
وَمَا أَعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

17)

A) Legacy.quran.com/5/110

Sample A: 9 out of the 10 imams.

Important note: When it comes to **Hafs'** narration from imam 'Asem and the others,

the correct translation is “**Birds**”, not bird. **That is according to Fadel Soliman, Bridges'**

translation. Please see their translation of Quran.com/5/110.

Please also see:

<http://arabiclexicon.hawramani.com/search/%22%D8%A7%D9%84%D8%B7%D9%8A>

[%D8%B1%22](http://arabiclexicon.hawramani.com/search/%22%D8%B1%22).

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... the shape of a bird ..."

This is **repeated**. Please go back to Legacy.quran.com/3/49.

B) Legacy.quran.com/5/110

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "... so it becomes a bird ..."

Isa's narration from imam Abu Ja'far:

إِذْ قَالَ اللَّهُ
يَعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
أَيْدَتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ
تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ
تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَآئِيلَ عَنْكَ إِذْ
جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سِحْرٌ مُّبِينٌ ﴿١١٢﴾

C) Legacy.quran.com/5/110

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... an evident sorcerer."

Khalaf's narration from imam Hamza:

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ
مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ
بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ
عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ
جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سَاحِرٌ مُّبِينٌ ﴿١١٠﴾

18)

A) Legacy.quran.com/5/112

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... can you (ask) your Lord (to) ..."

الأعشى، والشافعي عن ابن كثير، والزَّعْفَرَانِي عن ابن مُحَيْصِن، وهو الاختيار

روي عن عائشة رضي الله عنها

also recited it that way. [My source](#) is Kāmil, pg.537.

Al-Layth's narration from imam Kisā'i:

إِذْ قَالَ
الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ نَسْتَطِيعُ رَبِّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١١٢﴾

B) Legacy.quran.com/5/112

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... can your Lord **send down** to us ..."

19) Legacy.quran.com/5/115

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Indeed, I shall **send it down to you**, but whoever ..."

20) Legacy.quran.com/5/119

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "Allah said, "This is on the day when the truthful . . ."

According to [the article](#) by Farid, [Ibn Muḥayṣin](#) also recited it that way. [His source](#) is Ithāf Fuḍalā' al-Bashar, p.258. [I confirmed it.](#)

[Kāmil, pg.537](#) mentions the same thing. However, [other reciters](#) are mentioned too. They are:

الزَّعْفَرَانِي، وَأَبُو حَاتِمٍ عَنْ ابْنِ كَثِيرٍ

Warsh's narration from imam Nafie':

قَالَ اللَّهُ هَذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ
هُمُ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا أَنْهَارٌ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٦﴾

Total differences: 149/789

Surah 6

1) Legacy.quran.com/6/16

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Whoever **He spares** on that day—then He has surely had mercy on him . . ."

Shu'ba's narration from imam 'Asem:

مَنْ يَصْرِفُ عَنْهُ يَوْمَئِذٍ فَقَدْ
رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

2)

A) Legacy.quran.com/6/22

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "And on the day when **He herds them** . . ."

ابْنِ مِقْسَمٍ، وَالْعَقِيلِيُّ، وَالْحَسَنُ، وَالْخَفَافُ عَنْ أَبِي عَمْرٍو

also recited it that way. [My source](#) is Kāmil, pg.538.

B) Legacy.quran.com/6/22

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but Ya'qub read it as "He will say".

ابن مِقْسَمٍ، والعقيلي، والحسن، والخفاف عن أبي عمرو

also recited it that way. My source is Kāmil, pg.538.

Ruways's narration from imam Ya'qub:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ
شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

3)

A) Legacy.quran.com/6/23

Sample A: 2 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Khalaf read it as: "Then their saying, 'By Allah, our Lord, we were not polytheists' was their only turmoil."

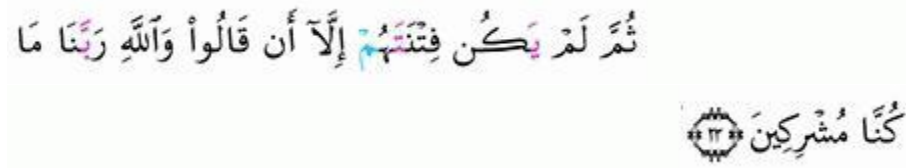
Shu'ba's narration from imam 'Asem:

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا
وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٢﴾

Sample C: 3 out of the 10 imams.

All **except** for Ibn Kathir, Ibn 'Amer, Hafs, Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Khalaf read it as: "Then their only **(excuse during their)** turmoil was that they said . . ."

Khalaf's narration from imam Hamza:



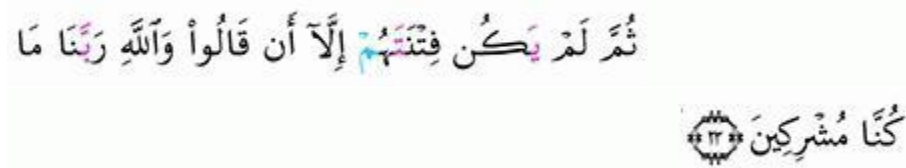
B) Legacy.quran.com/6/23

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "By **Allah! O** our Lord, we were not polytheists."

Khalaf's narration from imam Hamza:



4) Legacy.quran.com/6/27

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

All **except** for Hafs, Hamza and Ya'qub read it as: "If only we could be sent back—for we do not disbelieve in the signs of our Lord—and be of the believers!"

Isa's narration from imam Abu Ja'far:

وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَى النَّارِ فَقَالُوا
يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِغَايَتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٣٢﴾

5) [Legacy.quran.com/6/32](https://legacy.quran.com/6/32)

A) [Legacy.quran.com/6/32](https://legacy.quran.com/6/32)

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... but the Home of the Hereafter is better for ..."

According to [the article](#) by Farid, this recitation is supported by [the Muṣḥaf of al-Shām](#).

[His source](#) is Al-Nashr, 2/193. [I confirmed it.](#)

Hisham's narration from imam Ibn 'Āmir:

وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ ﴿٣٢﴾

B) [Legacy.quran.com/6/32](https://legacy.quran.com/6/32)

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Do **they not** reason?"

6) Legacy.quran.com/6/36

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then to Him **they return.**"

7) Legacy.quran.com/6/37

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "If only a sign had been **sent down** upon him by his Lord."

ابن محيصن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 263.

8) Legacy.quran.com/6/44

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer, Abu Ja'far and Roways read it as: "... We **widely opened** for them ..."

Isa's narration from imam Abu Ja'far:

فَلَمَّا نَسُوا مَا
 ذُكِّرُوا بِهِ، فَفُتِحْنَا عَلَيْهِمْ^{ار} أَبْوَابُ كُلِّ شَيْءٍ حَتَّىٰ إِذَا
 فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ^{ار} بَغْتَةً فَإِذَا هُمْ^{ار} مُبْلِسُونَ ﴿١٥﴾

9)

A) Legacy.quran.com/6/54

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... mercifulness: that whoever among you does evil out of ignorance then repents afterwards and reforms—indeed, He is then Oft-Forgiving ..."

B) Legacy.quran.com/6/54

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

All **except** for Nafie', Abu Ja'far, Ibn 'Amer, 'Asem and Ya'qub read it as: "...

mercifulness: indeed, whoever among you does evil out of ignorance then repents afterwards and reforms—indeed, he is then ..."

10)

A) Legacy.quran.com/6/55

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... and so that you^{sg} can realize the way of the criminals."

Isa's narration from imam Abu Ja'far:

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ سَبِيلَ الْمُجْرِمِينَ

B) Legacy.quran.com/6/55

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Regarding [Legacy.quran.com/6/55](https://legacy.quran.com/6/55), according to [the article](#) by

Farid, there is **another difference** that affects the meaning which is “**wa-li-tastabīna**” for Hafs, imam Nafie', Ibn Kathir, Abū 'Amr, Ibn 'Amer, Abu Ja'far, and Ya'qub and “**wa-li-yastabīna**” for Shu'ba and the others. I confirmed it.

Shu'ba's narration from imam 'Asem:

وَكَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ سَبِيلَ الْمُجْرِمِينَ

11) Legacy.quran.com/6/57

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, 'Asem and Abu Ja'far read it as: "He **decrees** the truth . .

"

Hisham's narration from imam Ibn 'Āmir:

قُلْ
إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۖ مَا عِندِيَ مَا
تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ
الْفَاصِلِينَ ﴿٥٧﴾

12)

A) Legacy.quran.com/6/63

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "Who **saves you** . . ."

سلام، وسهل، والزَّعْفَرَانِي، والحسن، والجَحْدَرِيّ والعباس، وعبد الوارث

وهارون، وعبيد، واللؤلؤي، والجهضمي، وخارجة عن أَبِي عَمْرٍو وابن حماد

والأصمعي عن نافع

also recited it that way. **My source** is Kāmil, pg.541.

Ruways's narration from imam Ya'qub:

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتٍ
الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيْنٍ أَجِيتَنَا مِنْ هَذِهِ
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

B) Legacy.quran.com/6/63

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "If **You save us** . . ."

Hisham's narration from imam Ibn 'Āmir:

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيْنٍ أَجِيتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿٦٣﴾

13) Legacy.quran.com/6/64

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn Zekwan and Ya'qub read it as: "It is Allah Who **saves**
you . . ."

Ruways's narration from imam Ya'qub:

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ

ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٨﴾

14) Legacy.quran.com/6/68

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "But should Satan try hard to make you forget . . ."

Hisham's narration from imam Ibn 'Āmir:

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي آيَاتِنَا

فَاعْرِضْ عَنْهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ

الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾

15) Legacy.quran.com/6/74

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... Abraham said to his father, "Azar, do you take ..."

الحسن

also recited it that way. My source is Ithāf Fuḍalā' al-Bashar, page 266.

Ruways's narration from imam Ya'qub:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ **ءَازِرُ** أَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي
أَرْنُوكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾

16) Legacy.quran.com/6/81

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... He has **sent down to** you no authority?"

17) Legacy.quran.com/6/83

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... We elevate **the**
degrees (ranks) of whomever We will."

Hisham's narration from imam Ibn 'Āmir:

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى
قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٣﴾

18) Legacy.quran.com/6/91

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "They make of it parchments, disclosing them and hiding much."

19) Legacy.quran.com/6/92

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... and that it may warn ..."

الزَّعْفَرَانِيَّ، وَالشَّافِعِيَّ عَنْ ابْنِ كَثِيرٍ، وَالْمُفَضَّلِ، وَأَبَانَ

also recited it that way. **My source** is Kāmil, pg.543.

Shu'ba's narration from imam 'Asem:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِيُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ
يُؤْمِنُونَ بِهِ، وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

20) Legacy.quran.com/6/94

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

All **except** for Nafie', Hafs, Al-Kesa'i and Abu Ja'far read it as: "Most surely, the link between you became severed . . ."

Shu'ba's narration from imam 'Asem:

وَلَقَدْ جِئْتُمُونَا فُرَادَى
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ
وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٦﴾

21) Legacy.quran.com/6/96

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and the Maker of the night for rest . . ."

Hisham's narration from imam Ibn 'Amir:

فَالِقُ الْإِصْبَاحِ
وَجَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

22) Legacy.quran.com/6/98

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Rouh read it as: ". . . then a settled one and a stored one."

Rawh's narration from imam Ya'qub:

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿١١﴾

23) Legacy.quran.com/6/100

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... and they kept inventing for Him sons and daughters

..."

Isa's narration from imam Abu Ja'far:

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١١﴾

24) Legacy.quran.com/6/105

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... they say, 'You have studied with someone ...'"

Al-Bazee's narration from imam Ibn Kathir:

وَكَذَلِكَ نُصَرِّفُ
الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Ya'qub read it as: "... they say, '(That is) outdated ...'"

Rawh's narration from imam Ya'qub:

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ
وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

25)

A) Legacy.quran.com/6/109

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ya'qub, Khalaf and Shu'ba in one of his narrations read it as: "...

but how do you know? Indeed, even if it did come they would still not believe."

B) Legacy.quran.com/6/109

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Hamza read it as: "... you ^{pl} would still not believe?"

26) Legacy.quran.com/6/114

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer and Hafs read it as: "... **sent down** by your Lord ..."

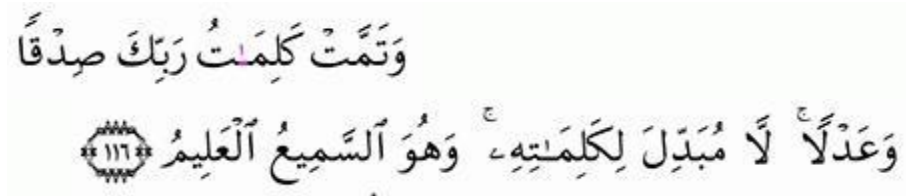
27) Legacy.quran.com/6/115

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "Thus the **Words** of your Lord **have been** ..."

Al-Bazee's narration from imam Ibn Kathir:



وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

28)

A) Legacy.quran.com/6/119

Sample A: 3 out of the 10 imams.

In this sample, Hafs, Abu Ja'far, Nafie', and Ya'qub agreed with each other.

Sample B: 3 out of the 10 imams.

Qira'at: All **except** Nafie', Hafs, Abu Ja'far, Ya'qub, Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... **when what has been prohibited for you has been detailed for you** ..."

In this sample, Ibn Kathir, Ibn 'Amir and Abū 'Amr agreed with each other.

Al-Bazee's narration from imam Ibn Kathir:

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا
لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِالْمُعْتَدِينَ ﴿١٢٠﴾

Sample C: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... when He has detailed for you

what has been prohibited for you ..."

Shu'ba's narration from imam 'Asem:

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا
لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ
﴿١١٩﴾

B) Legacy.quran.com/6/119

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i, and Khalaf read it as: "And many do indeed go

astray with their whims ..."

Warsh's narration from imam Nafie':

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ بِهِ وَإِنَّ كَثِيرًا
لَيَضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِالْمُعْتَدِينَ ﴿١١٩﴾

29) Legacy.quran.com/6/124

Sample A: 1 out of the 10 imams.

I find it interesting that Hafs and Ibn Kathir agreed with each other here.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir and Hafs read it as: "... His messages."

30)

A) Legacy.quran.com/6/125

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie', Shu'ba and Abu Ja'far read it as: "... He makes his chest tight, **very constricted** . .

"

Shu'ba's narration from imam 'Asem:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ
يُرِدْ أَنْ يُضِلَّهُ تَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا
يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ الرَّجْسَ عَلَى
الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

B) Legacy.quran.com/6/125

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "as though he were ascending in the sky."

الزَّعْفَرَانِيّ، وَشِبْل

also recited it that way. [My source](#) is Kāmil, pg.548.

Al-Bazee's narration from imam Ibn Kathir:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ
يُرِدْ أَنْ يُضِلَّهُ تَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي
السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا
يُؤْمِنُونَ ﴿١٢٦﴾

Sample C: 1 out of the 10 imams.

Shu'ba read it as: "... as though he were ascending on and on in the sky."

Regarding,

يَصَّاعِدُ

Shu'ba recited it the same way as

عصمة عن عاصم، والأعمش في رواية جريرو المفضل وأبان

My source is Kāmil, pg.548.

31) Legacy.quran.com/6/128

Sample A: 2 out of the 10 imams.

According to the article by Farid, Ibn Muḥayṣin also recited it that way. His source is Ithāf

Fuḍalā' al-Bashar, p. 273. I confirmed. However, المطوعي is also mentioned.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs and Rouh read it as: "... We herd them ..."

32) Legacy.quran.com/6/132

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... how you acted ..."

According to [the article](#) by Farid, [Al-Ḥasan](#) also recited it that way. [His source](#) is Ithāf Fuḍalā' al-Bashar, p. 273. [I confirmed it.](#)

33) Legacy.quran.com/6/135

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... [your positions](#) ..."

الحسن

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, pg.274.

Sheikh [شهاب الدين](#) ([author of the book](#)) also notes that [this difference](#) is also [repeated](#) in

Legacy.quran.com/11/93, Legacy.quran.com/11/121, Legacy.quran.com/36/67, and

Legacy.quran.com/39/39.

Shu'ba's narration from imam 'Asem:

قُلْ يَتَّقُوا اللَّهَ أَتَعْمَلُونَ عَلَيْهِ
مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٢٥﴾

34) Legacy.quran.com/6/137

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "Likewise, for many polytheists, the killing of their children has been adorned by their associates in order to . . ."

On pg. 263 of **Al-Nashr**, **Imam Ibn al-Jazari** says that **this qirā'ah** of **Ibn 'Amer** is **mutawatir**.

Abu Hayyan says the same thing in his tafsir: <https://tafsir.app/albahr-almuheet/6/137>.

Hisham's narration from imam Ibn 'Āmir:

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ
أَوْلَادَهُمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ

Legacy.quran.com/6/139

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/6/139, in his article, Farid notes

that **imam Ibn 'Amer** read it as **“وَإِنْ تَكُنْ مَيِّتَةً”**. He also notes that **imam**

Abu Jafar also recited it that way. **I checked**

<https://www.nquran.com/ar/index.php?group=multi> and noticed that there is a slight

difference between the two imams. Imam Abu Jafar read it as **وَأِنْ تَكُنْ**

مَيِّتَةٌ. When it comes to that slight difference, imam Ibn Kathir recited it the same

way as imam Ibn 'Amer and **ابن محيصن** recited it the same way as **imam Abu Jafar**.

My source for **ابن محيصن** is Ithāf Fuḍalā' al-Bashar, pg.275.

Hisham's narration from imam Ibn 'Āmir:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ
الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ تَكُنْ
مَيِّتَةٌ فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

Isa's narration from imam Abu Ja'far:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ
الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ
تَكُنْ مَيِّتَةٌ فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ
إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Ibn 'Amer read it as: "... who kept killing their children ..."

36) Legacy.quran.com/6/152

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... that you may remind yourselves."

When it comes to **Fadel Soliman, Bridges' translation at Quran.com**, there is a translation error here. Sheikh Fadel Soliman usually translates that phrase as "Little do you constantly remember."

Hisham's narration from imam Ibn 'Amir:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ
أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ
أَوْفُوا ذَالِكُمْ وَصَّيْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

37)

A) Legacy.quran.com/6/153

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "And indeed, this is my path ..."

B) Legacy.quran.com/6/153

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Bazzy read it as: "... lest they divert with you from His way."

الحسن

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 277.

Al-Bazee's narration from imam Ibn Kathir:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ

38) Legacy.quran.com/6/159

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... the ones who have departed from their religion ..."

Khalaf's narration from imam Hamza:

إِنَّ الَّذِينَ فَارَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

39) Legacy.quran.com/6/160

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... for him there are ten (others) like it ..."

عبد الوارث، ومحبوب وهارون، ويونس عن أبي عمرو، وسهل والجحدري
والحسن، ومجاهد، والأعمش، والزعراني، وابن مقسم، وأبو حنيفة

also recited it that way. [My source](#) is Kāmil, pg.550.

Ruways's narration from imam Ya'qub:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا تُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

40)

A) Legacy.quran.com/6/161

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

B) Legacy.quran.com/6/161

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "... a truly upright religion ..."

Ruways's narration from imam Ya'qub:

قُلْ إِنِّي هَدَانِي
رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦١﴾ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾

Total differences: 189/954

Surah 7

1) Legacy.quran.com/7/3

Sample A: 3 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "Little do they remind themselves."

Hisham's narration from imam Ibn 'Āmir:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِّنْ
رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا يَتَذَكَّرُونَ ﴿٢٣﴾

Sample C: 5 out of the 10 imams.

All the others **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Little do **you remember**."

When it comes to **Fadel Soliman, Bridges' translation at Quran.com, there is a translation error here. Sheikh Fadel Soliman usually translates that phrase as** "Little do **you constantly remember**."

Ruways's narration from imam Ya'qub:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٢٣﴾

2) Legacy.quran.com/7/25

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Zekwan, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . and from it **you come out**."

Ruways's narration from imam Ya'qub:

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا

تَمُوتُونَ وَمِنْهَا خُرْجُونَ ﴿٢٦﴾

3) Legacy.quran.com/7/26

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Al-Kesa'i and Abu Ja'far read it as: ". . . and for luxury and the garment of mindfulness (of God)—that is good."

Hisham's narration from imam Ibn 'Āmir:

يَلْبَنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ
مِنْ ءَايَةِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٥﴾

4) Legacy.quran.com/7/32

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "Say, 'They are, for those who attained faith in the Earlier Life, exclusive on the Day of Resurrection.'"

According to [the article](#) by Farid, Qatāda and Shayba also recited it that way. His source is Al-Kāmil, p. 551. I confirmed it. However, other reciters are mentioned.

Warsh's narration from imam Nafie':

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ
الَّتِي أَخْرَجَ لِعِبَادِهِ، وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٢٠﴾

5) Legacy.quran.com/7/33

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... for which He has never sent down any authority .

"
..

6) Legacy.quran.com/7/35

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... no fear shall ever be upon them nor shall they grieve."

7) Legacy.quran.com/7/38

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... but they know not."

مجاهد، وَحُمَيْدٌ، وَقَتَادَةَ، وَابْن صَبِيحٍ، وَأَبَان، وَالْمُفَضَّل

also recited it that way. [My source](#) is Kāmil, pg.552.

8)

A) [Legacy.quran.com/7/40](#)

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "... the gates of Heaven **will not be** opened for them ..."

Khalaf's narration from imam Hamza:

إِنَّ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا يُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا
يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَأَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ
نُجْزِي الْمُجْرِمِينَ

B) [Legacy.quran.com/7/40](#)

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Regarding [Legacy.quran.com/7/40](#), according to [the article](#) by Farid,

there is **another difference** that affects the meaning which is "**tuftaḥu**" for imam Abū

‘Amr. **I confirmed it.** He also notes that **Ibn Muḥayṣin** also recited it that way. **His source** is **Ithāf Fuḍalā’ al-Bashar**, p. 282. **I confirmed it.**

Al-Duri’s narration from imam Abū ‘Amr:

إِنَّ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا
يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٣٩﴾

9) Legacy.quran.com/7/43

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira’at: Ibn ‘Amer read it as: “Praise be to Allah who has guided us to this. **Never** would we have been guided had Allah not guided us . . .”

According to **the article** by Farid, this recitation is supported by **the Muṣḥaf of al-Shām.**

His source is **Al-Sab‘a**, p. 280. **I confirmed it.**

Hisham’s narration from imam Ibn ‘Āmir:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي
 مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا مَا كُنَّا
 لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَبَّنَا بِالْحَقِّ
 وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرِثُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٢﴾

10) Legacy.quran.com/7/44

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** Nafie', Qunbul, Abu 'Amr, 'Asem and Ya'qub read it as "'Indeed, the curse of Allah is upon the unjust' . . ."

When it comes to **Fadel Soliman, Bridges' translation at Quran.com, there is a translation**

error. Sheikh Fadel Soliman usually translates the word, “أَنَّ” as “that” but in this ayah

(Quran.com/7/44), he translated it as “indeed”.

Al-Bazee's narration from imam Ibn Kathir:

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا
 حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ
 بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٢﴾

11)

A) Legacy.quran.com/7/54

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "He causes the night to **tightly** **overwhelm** the day . . ."

Shu'ba's narration from imam 'Asem:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

B) Legacy.quran.com/7/54

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: ". . . persistently. **And** the sun and the moon and the stars are subjected by His command."

According to [the article](#) by Farid, **Ibn Abī 'Abla** also recited it that way. **His source** is Al-Kāmil, p. 553. **I confirmed it. However, other reciters are also mentioned.**

He also notes that it is **repeated** in two ayataan including this one. The other one is Legacy.quran.com/16/12.

Hisham's narration from imam Ibn 'Āmir:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٠٢﴾

12)

A) Legacy.quran.com/7/57

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "wind".

B) Legacy.quran.com/7/57

Sample A: 1 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... as a revival ahead of His mercy ..."

Khalaf's narration from imam Hamza:

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ
نُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا
سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ
الْثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

Sample C: 6 out of the 10 imams.

All others read it as: "... as **revivers** ahead of His mercy ..." **Imam 'Asem is not included in the others.**

C) Legacy.quran.com/7/57

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... that you may **constantly remember**".

Hisham's narration from imam Ibn 'Āmir:

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ
نُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا
سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ
الْثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

13) Legacy.quran.com/7/58

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Wardan, **in one of his narrations**, read it as: "...which has become nasty does not bring out except the useless."

According to <https://www.nquran.com/ar/index.php?group=multi>, imam Abu Ja'far recited that ayah the same way from both of his two main students. Thus, I do not know **what narration** sheikh Fadel Soliman is referring to, regarding Ibn Wardan, who is Isa.

شَيْبَةَ، وَالزَّعْفَرَانِيَّ

also recited it the same way as imam Abu Ja'far. My source is Kāmil, pg.553.

Isa's narration from imam Abu Ja'far:

وَالْبَلَدُ الطَّيِّبُ تَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ، وَالَّذِي خَبَثَ لَا تَخْرِجُ
إِلَّا نَكَدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٧﴾

Sulayman's narration from imam Abu Ja'far:

وَالْبَلَدُ الطَّيِّبُ تَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ، وَالَّذِي خَبَثَ لَا تَخْرِجُ
إِلَّا نَكَدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٧﴾

Legacy.quran.com/7/59

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but regarding

Legacy.quran.com/7/59, in his article, Farid notes that imam Kisā'ī read this ayah

differently in regarding, “min ilāhin ġayrihi”. I confirmed it. Imam Abu Ja'far too. This

difference is also repeated in these ayaat: Legacy.quran.com/7/65, Legacy.quran.com/7/73,

Legacy.quran.com/7/85, Legacy.quran.com/11/50, Legacy.quran.com/11/61,

Legacy.quran.com/11/84, Legacy.quran.com/23/23, and Legacy.quran.com/23/32.

Al-Layth's narration from imam Kisā'ī:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ، فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِنْ إِلَهٍ غَيْرِهِ، إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

Isa's narration from imam Abu Ja'far:

لَقَدْ
أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ، فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَٰهٍ غَيْرِهِ، إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

14) Legacy.quran.com/7/62

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "I compile and proclaim to you . . ."

الحسن، والزَّعْفَرَانِيَّ

also recited it the same way. **My source** is Kāmil, pg.554.

Al-Duri's narration from imam Abū ' Amr:

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٦١﴾

15) Legacy.quran.com/7/68

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "I compile and proclaim to you . . ."

16) Legacy.quran.com/7/75

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "And the chiefs of his people . . ."

According to **the article** by Farid, this recitation is supported by **the Muṣḥaf of al-Shām.**

His source is Al-Nashr, 2/203. **I confirmed it.**

Al-Sab'a, p. 284 also states that.

Hisham's narration from imam Ibn 'Āmir:

وَقَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ، لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ
أَنَّ صَلَاحًا مُرْسَلٌ مِنْ رَبِّهِ، قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ،
مُؤْمِنُونَ ﴿٧٦﴾

17) Legacy.quran.com/7/81

Sample A: 2 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except Nafie', Hafs, Abu Ja'far and Al-Sousi read it as: "'Can it be that you do
approach men with desire instead of women? Rather, you are an extremist people.'"

Hisham's narration from imam Ibn 'Āmir:

أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ
شَهْوَةً مِنْ دُونِ النِّسَاءِ، بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

18) Legacy.quran.com/7/96

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer, Abu Ja'far and Roways read it as: "... We would surely have widely opened for them ..."

19) Legacy.quran.com/7/98

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

~~All except~~ Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "Or do the fellows of the towns feel secure that Our chastisement will not ..."

There was a mistake there. "All except" should not have been included.

Hisham's narration from imam Ibn 'Amir:

أَوْ أَمِنْ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٧﴾

20) Legacy.quran.com/7/105

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... realms. It is a commitment upon me to say nothing about Allah but the truth."

ابن حسان عن يعقوب، وأبو بشر عن دمشقي، وحمصي، وشيبة، والزَّعْفَرَانِي
وابن مِقْسَمٍ والقورسي عن أبي جعفر، وأبان

also recited it the same way. [My source](#) is Kāmil, pg.555.

Warsh's narration from imam Nafie':

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ
مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١١٤﴾

21) Legacy.quran.com/7/112

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "to bring you every knowledgeable, **proficient** sorcerer".

Khalaf's narration from imam Hamza:

يَأْتُوكَ
بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

22) Legacy.quran.com/7/113

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Nafie', Hafs, Ibn Kathir and Abu Ja'far read it as: "'Is there a reward for us if we are the overcomers?'"

Khalaf's narration from imam Hamza:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا أَئِذَا
لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

23) Legacy.quran.com/7/127

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir and Abu Ja'far read it as: "He said, 'We **will kill** their sons . . .'"

Warsh's narration from imam Nafie':

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى
وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنَقْتُلُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١١٦﴾

24)

A) Legacy.quran.com/7/141

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "And recall when **He saved** you . . ."

According to [the article](#) by Farid, this recitation is supported by **the Muṣḥaf of al-Shām**.

His source is Al-Nashr, 2/204. **I confirmed it.**

بْنِ مِقْسَمٍ

also recited it the same way as **Ibn 'Āmir**. **My source** is Kāmil, pg.556.

Hisham's narration from imam Ibn 'Āmir:

وَإِذْ أَخَذْنَاكُمْ مِّنْ
ءَالِ فِرْعَوْنَ يَسُومُونَكُم سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ

B) Legacy.quran.com/7/141

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... evil punishment, killing your sons ..."

الزَّعْفَرَانِيَّ

recited it the same way as **imam Nafie'**. **My source** is Kāmil, pg.555.

Warsh's narration from imam Nafie':

وَإِذْ أَخَذْنَا مِيثَاقَهُمْ
 مِّنَ آلِ فِرْعَوْنَ يَسُومُونَكُم سُوءَ الْعَذَابِ يَقْتُلُونَ
 أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَٰلِكُمْ بَلَاءٌ
 مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

25) Legacy.quran.com/7/142

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Abu 'Amr, Ja'far and Ya'qub read it as: "And We promised Moses thirty nights . . ."

Isa's narration from imam Abu Ja'far:

وَوَعَدْنَا مُوسَىٰ
 ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مَّيَقَتُ رَبِّهِ أَرْبَعِينَ
 لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلَحْ
 وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

26) Legacy.quran.com/7/143

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... He turned it into flattened land ..."

Khalaf's narration from imam Hamza:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى
رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ
قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٢٤﴾

27) Legacy.quran.com/7/144

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu Ja'far and Rouh read it as: "... My message ..."

28) Legacy.quran.com/7/149

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "'Unless You extend Your mercy to us, our Lord,
and forgive us ..."

Khalaf's narration from imam Hamza:

وَلَا سُقَطَ
 فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ صَلُّوا قَالُوا لَئِنْ لَمْ نَرْحَمْنَا
 رَبَّنَا وَتَغْفِرَ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

29) Legacy.quran.com/7/157

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... their heavy loads ..."

بْنِ مِقْسَمٍ

recited it the same way as Ibn 'Amer. My source is Kāmil, pg.556.

Hisham's narration from imam Ibn 'Āmir:

الَّذِينَ
 يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
 عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
 عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
 وَيَضَعُ عَنْهُمْ أَصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
 فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
 الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٦﴾

30) Legacy.quran.com/7/161

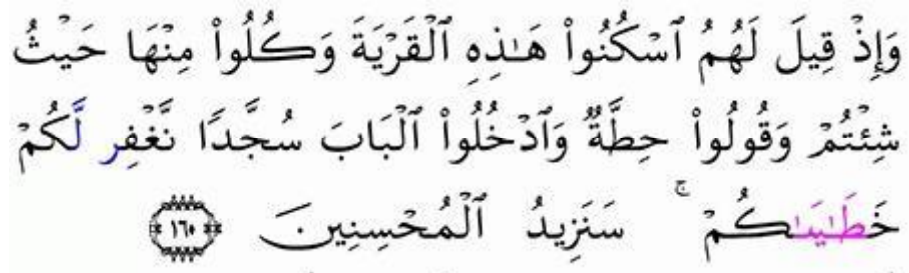
Sample A: 5 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... We will forgive you your numerous offenses ..."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it the same way as **imam Abu 'Amr**. **His source** is Ithāf Fuḍalā' al-Bashar, p. 291. **I confirmed it**. However, **اليزيدي**, is also mentioned.

Al-Duri's narration from imam Abū 'Amr:



وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ
خَطَايَاكُمْ سَنَزِيدُ الْمُحْسِنِينَ

Sample C: 1 out of the 10 imams.

Ibn 'Amer read it as: "... your offense will be forgiven for you ..."

According to [the article](#) by Farid, **Al-Jahḍarī** also recited it that way. **His source** is Al-Kāmil, p. 373. **I confirmed it**.

Hisham's narration from imam Ibn 'Āmir:

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
 شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا **تُغْفَرُ لَكُمْ**
 خَطِيئَتُكُمْ **ج** سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٠﴾

Sample D: 3 out of the 10 imams.

Nafie', Abu Ja'far and Ya'qub read it as: "... **your numerous offenses will be forgiven for you** ..."

Isa's narration from imam Abu Ja'far:

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
 شِئْتُمْ **و** وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا **تُغْفَرُ لَكُمْ**
 خَطِيئَتُكُمْ **و** سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

31) Legacy.quran.com/7/169

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Will **they not**
reason?"

32) Legacy.quran.com/7/170

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "And those who **adhere** to the Scripture . . ."

الزَّعْفَرَانِي

also recited it that way. **My source** is Kāmil, pg.557.

Shu'ba's narration from imam 'Asem:

وَالَّذِينَ يُمَسْكُونُ
بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

33)

A) Legacy.quran.com/7/172

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "**offspring(s)**".

Hisham's narration from imam Ibn 'Āmir:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا
يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧١﴾

B) Legacy.quran.com/7/172

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Thus **they cannot say** . . ."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it the same way as **imam Abu 'Amr**. **His source** is Ithāf Fuḍalā' al-Bashar, p. 293. **I confirmed it**. However, **اليزيدي**, is also mentioned.

34) Legacy.quran.com/7/173

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Nor can **they say** . . ."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it the same way as **imam Abu 'Amr**. **His source** is Ithāf Fuḍalā' al-Bashar, p. 293. **I confirmed it**. However, **اليزيدي**, is also mentioned.

35) Legacy.quran.com/7/186

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: ". . . and **We leave them** . . ."

Legacy.quran.com/7/190

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/7/190, in his article, Farid notes that

imam Nafie' and Shu'ba read this ayah differently regarding "shirkan". I confirmed it.

Imam Abu Ja'far too.

Shu'ba's narration from imam 'Asem:



Legacy.quran.com/7/202

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/7/202, in his article, Farid notes that

imam Nafie' read this ayah differently regarding, "yumiddūnahum". I confirmed it. Imam

Abu Ja'far too.

Warsh's narration from imam Nafie':

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ
لَا يُقْصِرُونَ ﴿٢٠٢﴾

Total differences: 224/1,090

Surah 8

1) Legacy.quran.com/8/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "... one thousand angels succeeding one another."

Isa's narration from imam Abu Ja'far:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ
مِّنَ الْمَلَائِكَةِ مُرْدَفِينَ ﴿٩﴾

2)

A) Legacy.quran.com/8/11

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "Recall: drowsiness covering you, and Him bestowing upon . . ."

Al-Bazee's narration from imam Ibn Kathir:

إِذْ يَغْشَىٰكُمُ النَّعَاسُ أَمَنَةً مِّنْهُ وَيُنْزِلُ
عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

Sample C: 2 out of the 10 imams.

Nafie' and Abu Ja'far read it as: "Recall: (Allah) covering you ^{pl}with drowsiness . . ."

Isa's narration from imam Abu Ja'far:

إِذْ يُغْشَىٰكُمُ النَّعَاسُ أَمَنَةً مِّنْهُ وَيُنْزِلُ
عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم
رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

B) Legacy.quran.com/8/11

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . and sending down to you water from the sky . . ."

3) Legacy.quran.com/8/19

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except Hafs, Nafie', Ibn 'Amer and Abu Ja'far read it as: "For indeed Allah is with . . ."

4) Legacy.quran.com/8/39

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: ". . . All-Seeing of what you ^{pl} do."

سلام، وسهل، ومحبوب، والوليد

also recited it that way. **My source** is Kāmil, pg.559.

5) Legacy.quran.com/8/44

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "And to Allah all matters return."

6) Legacy.quran.com/8/50

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... as the angels take those who denied at death ..."

ابن أبي عبلة، والزَّعْفَرَانِيَّ غير أن هشامًا في قول ابن غلبون

also recited it that way. [My source](#) is Kāmil, pg.559.

Hisham's narration from imam Ibn 'Āmir:

وَلَوْ تَرَى
إِذْ تَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

7)

A) Legacy.quran.com/8/59

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Ibn 'Amer and Abu Ja'far read it as: "And do not think that the deniers are ahead."

B) Legacy.quran.com/8/59

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

According to [the article](#) by Farid, there is **another difference** that affects the meaning which is [from imam Ibn ‘Amer](#). I confirmed it.

Hisham’s narration from imam Ibn ‘Āmir:

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا أَنَّهُمْ لَا يُعْجِزُونَ ﴿٦١﴾

8) Legacy.quran.com/8/60

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira’at: Roways read it as: “. . . to **strongly terrify** . . .”

الحسن، وابن مِقْسَمٍ، وابن الصقر، وابن قُرَّةَ عن يَعْقُوبَ، ومحبوب وعبيد، وأبو

زيد، وعبد الوارث، ويونس، وهيب، وأبو حَاتِمٍ كلهم عن أَبِي عَمْرٍو، وخيرو

هارون، والجعفي عنه

also recited it that way. [My source](#) is Kāmil, pg.560.

Ruways’s narration from imam Ya‘qub:

وَأَعِدُّوا
لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ
اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلُمُونَ ﴿٦٦﴾

9) Legacy.quran.com/8/66

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... and He has recognized that there are weak people among you."

أبو حيوة

also recited it that way. [My source](#) is Kāmil, pg.560.

Isa's narration from imam Abu Ja'far:

الَّذِينَ خَفَّفَ اللَّهُ
عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ تَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ
اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٧﴾

Legacy.quran.com/8/67

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/8/67, in his article, Farid notes that

imam Abū 'Amr read this ayah differently regarding, “**takūna**”. I confirmed it. Imam
Ya'qub and Abu Ja'far too.

Al-Duri's narration from imam Abū 'Amr:

مَا كَانَتْ لِنَبِيِّ أَنْ تَكُونَ
لَهُ أُسْرَى حَتَّى يُثَخِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٨﴾

Isa's narration from imam Abu Ja'far:

مَا كَانَ لِنَبِيِّ أَنْ تَكُونَ لَهُ
أُسْرَى حَتَّى يُثَخَّرَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٨﴾

Legacy.quran.com/8/70

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/8/70, in his article, Farid notes that

imam Abū 'Amr read this ayah differently in regarding, “al-usārā”. I confirmed it. Imam

Abu Ja'far too. When it comes to Abu Ja'far, please see Legacy.quran.com/8/67 too. When

it comes to Legacy.quran.com/8/67,

الحسن، وَقَتَادَةَ، وَالْمُفَضَّلَ وَالزَّعْفَرَانِيَّ، وَابْنَ مِقْسَمٍ

also recited it the same way as Abu Ja'far. My source is Kāmil, pg.386.

Al-Duri's narration from imam Abū 'Amr:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ
فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧١﴾

Total differences: 233/1,235

Surah 9

1) Legacy.quran.com/9/12

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... surely, they have no faith ..."

According to [the article](#) by Farid, [Al-Ḥasan and Ibn Abī 'Abla](#) also recited it that way. [His](#)

[source](#) is Al-Kāmil, p. 386. I confirmed it. Also, [أبو حيوة](#).

Hisham's narration from imam Ibn 'Āmir:

وَأِنْ نَكْثُوا
أَيَّمَنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا
أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا إِيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

12

2) Legacy.quran.com/9/17

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "mosque".

Ruways's narration from imam Ya'qub:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ
شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ وَفِي
النَّارِ هُمْ خَالِدُونَ

18

3) Legacy.quran.com/9/19 (It is not included).

Sample A: 8 out of the 10 imams.

~~Sample B: 1 out of the 10 imams.~~

Qira'at: Ibn Wardan, in one of his narrations, read it as: "Do you equate the pilgrims' water-servers and the maintainers of the Inviolable Mosque with . . ."

When it comes to Isa ibn Wardan, **that narration** is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

I checked another source, and it **confirms** that **that narration is not included in**

الطيبة. My other source is Ithāf Fuḍalā' al-Bashar, page 302:

<https://ketabonline.com/ar/books/246/read?part=1&page=311&index=3932170/3932180&q=%D8%A7%D9%84%D8%B7%D8%A7%D8%BA%D9%88%D8%AA>

الطيبة refers to the famous book of imam Ibn al-Jazari. Imam Muhammad Saleem

Gaibie did an English commentary on it: <https://www.al-tanzil.co.za/anis-al-ashr/>.

4) Legacy.quran.com/9/24

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "kinsfolks".

ابْنِ مِقْسَمٍ، وَالزَّعْفَرَانِيَّ وَالشُّمُونِيَّ وَالتَّغْرِيَّ فِي قَوْلِ الرَّازِيِّ

also recited it that way. **My source** is Kāmil, pg.561.

Shu'ba's narration from imam 'Asem:

قُلْ إِنْ
كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

5) Legacy.quran.com/9/37

Sample A: 3 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... those who have denied **lead (others) astray.**"

الحسن والمطوعي

also recited it the way as **Ya'qub**. **My source** is Ithāf Fuḍalā' al-Bashar, page 303.

Ruways's narration from imam Ya'qub:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ
 كَفَرُوا تَحِلُّونَهُ عَامًا وَتُحَرِّمُونَهُ عَامًا لِيُؤَاطُوا عِدَّةَ مَا
 حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ
 أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

Sample C: 5 out of the 10 imams.

All the others **except** Hafs, Hamza, Al-Kesa'i, Khalaf and Ya'qub read it as: "... those who have denied **go astray**."

Shu'ba's narration from imam 'Asem:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ **يُضِلُّ** بِهِ الَّذِينَ
 كَفَرُوا تَحِلُّونَهُ عَامًا وَتُحَرِّمُونَهُ عَامًا لِيُؤَاطُوا عِدَّةَ مَا
 حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ
 أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

6) Legacy.quran.com/9/40

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "and made the word of those who had denied the lowest and the

Word of Allah the highest."

الحسن، وابن أبي عبيدة، والزَّعْفَرَانِي، وعباس في اختياره

also recited it that way. **My source** is Kāmil, pg.562.

Ruways's narration from imam Ya'qub:

إِلَّا تَنْصُرُوهُ فَقَدْ
نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ
هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا
اللَّهُ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ
لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

7) Legacy.quran.com/9/61

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "... and in mercy for those of you ..."

الْأَعْمَش، وَطَلْحَةَ، وَنَظِيفٍ عَنْ قُنْبُلٍ

also recited it that way. **My source** is Kāmil, pg.563.

Khalaf's narration from imam Hamza:

وَمِنْهُمْ
الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

8) Legacy.quran.com/9/64

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... lest a surah be sent down to them ..."

9) Legacy.quran.com/9/66

Sample A: 1 out of the 10 imams.

حميد، والزَّعْفَرَانِيّ، والجعفي عن أَبِي عَمْرٍو، والواقدي عن نافع، وأبي حاتم عن

أبي زيد عنه، والثغري في قول الرّازي

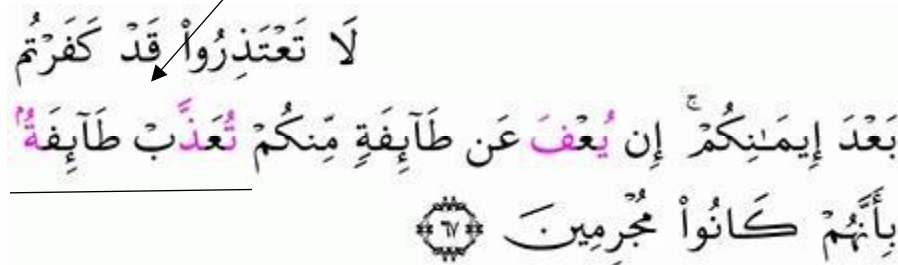
also recited it that way. **My source** is Kāmil, pg.563.

Sample B: 9 out of the 10 imams.

Qira'at: All except 'Asem read it as: "If a faction of you is pardoned ..."

There is a mistake here. Fadel Soliman, Bridges' translation did not translate these differences between imam 'Asem and the other imams.

Ruways's narration from imam Ya'qub:



10)

A) Legacy.quran.com/9/100

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but imam Ibn Kathir read with the addition word of "من" in this ayah.

ابن محيىن

also recited it the same way as Ibn Kathir. My source is Ithāf Fuḍalā' al-Bashar, page 306.

According to the article by Farid, the recitation of imam Ibn Kathir is supported by the Muṣḥaf of al-Makkah. His source is al-Nashr, 2/210. I confirmed it.

Al-Sab'a, p. 317 also states that.

The pattern of the Quran also supports the recitation of imam Ibn Kathir because the phrase, **تجري من تحتها الأنهار**, is always read with **من**. However, when it comes to this ayah, **9 out of the 10 qiraat do not.**

Important note: If you read my research paper carefully, you will realize how different imams sometimes **recite or not recite some words**. For example, [please go back to this ayah: Legacy.quran.com/3/133](https://legacy.quran.com/3/133) or [forward to this ayah: Legacy.quran.com/57/24](https://legacy.quran.com/57/24).

Furthermore, even though there is an agreement between the qiraat of the Quran in these ayaat, please observe **and notice the difference between them**: (1) [Legacy.quran.com/57/1](https://legacy.quran.com/57/1), (2) [Legacy.quran.com/59/1](https://legacy.quran.com/59/1), [Legacy.quran.com/61/1](https://legacy.quran.com/61/1)(3):

https://www.searchtruth.com/search.php?keyword=%D8%B3%D8%A8%D8%AD+%D9%84%D9%84%D9%87+%D9%85%D8%A7+%D9%81%D9%8A+%D8%A7%D9%84%D8%B3%D9%85%D8%A7%D9%88%D8%A7%D8%AA&chapter=&records_display=10&translator=1&search_word=exact

Thus, we should not doubt the promise of Allah: <https://legacy.quran.com/2/26>:

<https://legacy.quran.com/41/53>.

Al-Bazee's narration from imam Ibn Kathir:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٠١﴾

B) Legacy.quran.com/9/100

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I also noticed that imam Ya'qub recited with a damma when it comes to the term,

«الأنصار».

ابن أبي عبلة، والحسن، والزَّعْفَرَانِي، وسلام، والجَدْرِي، وقَتَادَة

also recited it the same way as imam Ya'qub. My source is Kāmil, pg.564.

Ruways's narration from imam Ya'qub:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
 جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
 الْعَظِيمُ ﴿١٠١﴾

11) Legacy.quran.com/9/103

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "indeed, **your prayers are** . . ."

Ruways's narration from imam Ya'qub:

خُذْ مِنْ
 أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ
 صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

12) Legacy.quran.com/9/107


Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "(**There** are) the ones . . ."

Hisham's narration from imam Ibn 'Āmir:

الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ
وَلِيُحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ



13) Legacy.quran.com/9/109


Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ibn 'Amer read it as: "Is the one whose structure is founded upon . . ."

Hisham's narration from imam Ibn 'Āmir:

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى
تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ
عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ



Legacy.quran.com/9/110

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/9/110, in his article, Farid notes that

imam **Ibn Kathir**, **Abū 'Amr**, **Nafie'**, **Kisā'i** and **Shu'ba** read this ayah differently in

regarding, “**tuqaṭṭa'a**”. **I confirmed it.** **Imam Khalaf** too.

Shu'ba's narration from imam 'Asem:

لَا يَزَالُ بُنِينَهُمْ الَّذِي بَنَوْا رِيبَةً فِي
قُلُوبِهِمْ إِلَّا أَنْ تُقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

14) Legacy.quran.com/9/111

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... so they **get killed and kill** ..."

Khalaf's narration from imam Hamza:



إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
 بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
 وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
 بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

15) Legacy.quran.com/9/114

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

16) Legacy.quran.com/9/126

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Ya'qub read it as: "Do you not see . . ."

Total differences: 249/1,364

Surah 10

1) Legacy.quran.com/10/2

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

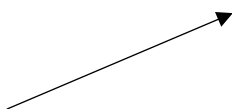
Qira'at: Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . this is evident **sorcery**."

2) Legacy.quran.com/10/3

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not **constantly remember**?"



There is a mistake there. It should be "all **except** Hafs..."

3) Legacy.quran.com/10/4

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "the promise of Allah is true: **that** He originates creation . . ."

شَيْبَةَ وَالزَّعْفَرَانِيَّ

also recited it that way. **My source** is Kāmil, pg.387.

4) Legacy.quran.com/10/5

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: "We detail the signs for . .

"

5) Legacy.quran.com/10/11

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Ya'qub read it as: "... He would have fulfilled their term for them".

Ruways's narration from imam Ya'qub:

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ
الْشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ أَجَلَهُمْ فَنَذَرُ الَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾

6) Legacy.quran.com/10/16

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Bazzi in one of his narrations read it as: "... and He would have informed you about it (through someone else) ..."

Qumbul read it that same way too: <https://www.nquran.com/ar/index.php?group=multi>.

بن مجاهد، وابن الصباح، وابن عبد الرزاق

also recited it that way too. **My source** is Kāmil, pg.387.

Al-Bazee's narration from imam Ibn Kathir:

قُلْ لَوْ شَاءَ
اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Qumbul's narration from imam Ibn Kathir:

قُلْ لَوْ شَاءَ
اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

7) Legacy.quran.com/10/18

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... whatever **you associate** ..."

8) Legacy.quran.com/10/21

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Rouh read it as: "... what **they scheme**."

عصمة، وأبان عن عاصم، ويونس، وعبيد عن أبي عمرو، وروح، والمنهال وابن
فُرّة والزبيري، وابن حسان كلهم عن يعقوب، وسهل

also recited it that way. [My source](#) is Kāmil, pg.566.

9) Legacy.quran.com/10/22

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Abu Ja'far read it as: "It is He Who **scatters you** pl. ..."

Hisham's narration from imam Ibn 'Āmir:

هُوَ الَّذِي يَنْشُرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي
 الْفُلِكِ وَجَرَّتْ بِكُمْ بَرْيَحٌ طَيِّبَةٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
 وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
 اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴿١٢٣﴾ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ
 الشَّاكِرِينَ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
 يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا
 ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢٤﴾

10) Legacy.quran.com/10/23

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** Hafs read it as: "O mankind, your oppression **against yourselves is (only)** the enjoyment of the Earlier Life . . ."

أَبَان، والجعفي عن أبي بكر، وهارون عن ابن كثير، ومحبوب عن أبي عمرو

وابن أرقم عن الحسن

also recited it the same way as **Hafs**. **My source** is Kāmil, pg.566.

Hisham's narration from imam Ibn 'Āmir:

هُوَ الَّذِي يَنْشُرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي
الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴿١٢٤﴾ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿١٢٥﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢٦﴾

11) Legacy.quran.com/10/27

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Al-Kesa'i and Ya'qub read it as: "... covered by the dark phase of the night."

Ruways's narration from imam Ya'qub:

وَالَّذِينَ
كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرَهَقُهُمْ ذِلَّةٌ مَّا هُمْ مِّنْ
اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ
مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٢٧﴾

12) Legacy.quran.com/10/30

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... every single self **reads** what it has previously done."

Khalaf's narration from imam Hamza:



13) Legacy.quran.com/10/33

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "**Words**".

14) Legacy.quran.com/10/35

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... or the one who **cannot guide** (anyone) unless he is guided?"

Khalaf's narration from imam Hamza:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى
الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ
يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٠٤﴾

Legacy.quran.com/10/44

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but regarding Legacy.quran.com/10/44, in his article, Farid notes that imam Hamza read this ayah differently regarding, “**wa-lākinī in-nāsu**”. I confirmed it. Imam Khalaf and Kisā'ī too.

Khalaf's narration from imam Hamza:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسُ
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠٤﴾

15) Legacy.quran.com/10/45

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... when **We herd them** ..."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it the same way as **Hafs**. **His source** is Ithāf Fuḍalā' al-Bashar p. 273. **I confirmed it.**

16) Legacy.quran.com/10/56

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and to Him **you return**."

17) Legacy.quran.com/10/58

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Abu Ja'far read it as: "... let them rejoice; it is better than what **you** ^{pl} **hoard**."

I found **an authentic hadith** that supports this sample:

<https://sunnah.com/abudawud/32/13>.

Sample C: 1 out of the 10 imams.

Roways read it as: "... **do rejoice** ^{pl}; it is better than what **you hoard**."

I also found another **authentic hadith** that supports **Ruways's narration**:

<https://sunnah.com/abudawud/32/12>.

الحسن، و

and others

also recited it the same way as Ruways. My source is Kāmil, pg.568. However, on pg.568, I noticed a couple of mistakes regarding Rouh, Ibn 'Āmir, and Abu Ja'far in terms of how they recited this ayah: <http://legacy.quran.com/10/58>.

I checked another source, and it confirms that الحسن recited it the same way as Ruways.

My other source is Ithāf Fuḍalā' al-Bashar, page 315.

18) Legacy.quran.com/10/61

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Ya'qub and Khalaf read it as: "... escapes your^{sg} Lord, nor is there anything smaller or larger but is in an evident record."

Khalaf's narration from imam Hamza:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

19) Legacy.quran.com/10/71

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "So bring together all your matters, and so should your associates . .

"

سلام، ومحبوب عن ابن كثير

also recited it that way. My source is Kāmil, pg.569.

Ruways's narration from imam Ya'qub:

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَلْقَوْمِ إِن كَانَ كَبُرَ
عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا
أَمْرَكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ
وَلَا تُنْظِرُونِ ﴿٧١﴾

—Sample C: 0 out of the 10 imams. (There is a mistake here because there is no difference between Ruways's and Rawh's narration in the Arabic):

<https://www.nquran.com/ar/index.php?group=multi#>

—Rouh read it as: "So agree together about your decision, and so should your associates . . ."

Rawh's narration from imam Ya'qub:

﴿وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ ۖ يَتَقَوَّمِرْ إِن كَانَ كَبُرَ
 عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِنَايَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا
 أَمْرَكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ
 وَلَا تُنْظِرُونِ﴾

20) Legacy.quran.com/10/79

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Bring^{pl} me every knowledgeable, **proficient** sorcerer."

21) Legacy.quran.com/10/81

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Abu Ja'far read it as: "What you have produced—is it sorcery? Indeed, Allah will nullify it . . ."

Isa's narration from imam Abu Ja'far:

فَلَمَّا أَلْقَوْا قَالَ
 مُوسَىٰ مَا جِئْتُمْ بِهِ **ءَالسِّحْرِ** إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
 عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

22) Legacy.quran.com/10/88

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . to **stray** from Your way."

Isa's narration from imam Abu Ja'far:

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ
 آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا
 رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
 وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ **أَوْ** فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٢﴾

23) Legacy.quran.com/10/90

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "I have attained belief. **Indeed**, there is no god except the One . . ."

24) Legacy.quran.com/10/92

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "Rather, today We **save** you, preserving only your body . . ."

Same pattern as [Legacy.quran.com/6/63](https://legacy.quran.com/6/63).

25) Legacy.quran.com/10/96

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "**Words**".

26) Legacy.quran.com/10/100

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "And **We lay** . . ."

الاحتياطي والأعشى

also recited it that way. **My source** is Kāmil, pg.569.

A) Legacy.quran.com/10/103

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "Then We **save** Our messengers . . ."

Same pattern as Legacy.quran.com/6/63.

B) Legacy.quran.com/10/103

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Hafs, Al-Kesa'i and Ya'qub read it as: ". . . to **deliver** the believers."

Total differences: 276/1,473

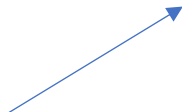
Surah 11

1) Legacy.quran.com/11/3 (It is not included).

Sample A: 10 out of the 10 imams.

~~Sample B: 0 out of the 10 imams.~~

Qira'at: Al-Bazzi read it as: "But if **you** ^{pl} **turn** away . . ."

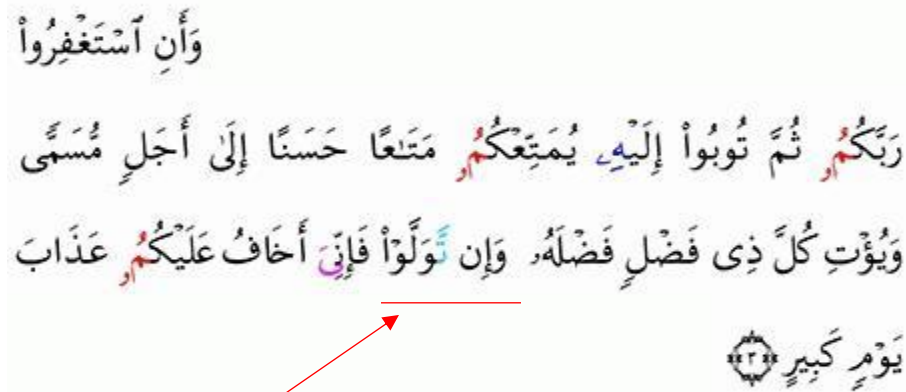


That would be the same as **the rest** because when it comes to Fadel Soliman, Bridges' translation at Quran.com, there is a **translation error**.

I checked: <https://www.nquran.com/ar/index.php?group=multi>.

I also checked this website: https://en.islamway.net/quran/narration/5/al-bazzi-from-ibn-katheer?type=recitation&ep_chapter=11.

Al-Bazee's narration from imam Ibn Kathir:



وَأَنْ أَسْتَغْفِرُوا
رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى
وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ كَبِيرٍ

A red arrow points from the bottom left towards the word 'تَوَلَّوْا' in the third line of the calligraphy.

Regarding this part, I want to note that it is a pronunciation that does not affect meaning.

It is تَشْدِيد of the التَّاء as noted by imam Ibn al-Jazari on pg. 232-233 of Al-Nashr.

He **also notes** that it occurs in other ayaat.

Regarding that pronunciation, **other reciters** from Makkah also recited that way. **My source** is Kāmil, pg.509-510.

2) Legacy.quran.com/11/7

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... an evident sorcerer."

[This difference is repeated. Please see Legacy.quran.com/5/110.](http://Legacy.quran.com/5/110)

3) Legacy.quran.com/11/24

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not constantly remember?"

4) Legacy.quran.com/11/28

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... but it became invisible to you."

Ruways's narration from imam Ya'qub:

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي رَحْمَةً
مِنْ عِنْدِهِ، فَعَمِيَتْ عَلَيْكُمْ أَنْزَلُكُمْ هَا وَأَنْتُمْ هَا كَرِهُونَ ﴿٢٨﴾

5) Legacy.quran.com/11/30

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not **constantly** remember?"

6) Legacy.quran.com/11/34

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "and to Him **you return**."

7) Legacy.quran.com/11/40

Sample A: 1 out of the 10 imams.

According to **the article** by Farid, **Al-Ḥasan** also recited it the same way as **Hafs**. **His source** is Iṭḥāf Fuḍalā' al-Bashar p. 321. **I confirmed it**. However, **المطوعي**, is also mentioned.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "Carry in it, of **each female and male kind, one couple** . . ."

Ruways's narration from imam Ya'qub:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ
ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿١٠٤﴾

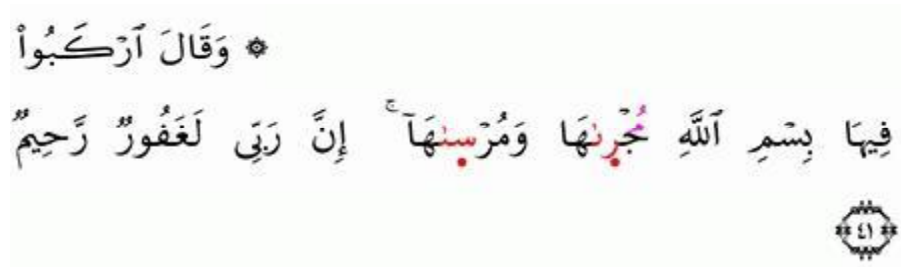
8) Legacy.quran.com/11/41

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr and Warsh read it as: "In the name of Allah who causes it to sail and who causes it to anchor."

Warsh's narration from imam Nafie':



9)

A) Legacy.quran.com/11/46

Sample A: 8 out of the 10 imams.

I found **an authentic hadith** that supports both samples:

<https://sunnah.com/abudawud/32/15>.

Sample B: 2 out of the 10 imams.

Qira'at: Al-Kesa'i and Ya'qub read it as: "... surely, he acted unrighteously ..."

Here is **another authentic hadith** from a **different** companion that also supports **the second**

sample: <https://sunnah.com/abudawud/32/14>.

Ruways's narration from imam Ya'qub:

قَالَ يَنْبُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا
تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْظُكَ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ ﴿٤٦﴾

B) Legacy.quran.com/11/46

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "... so **never** ask me about ..."

Warsh's narration from imam Nafie':

قَالَ يَنْبُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

10) Legacy.quran.com/11/57 (It is not included).

Sample A: 10 out of the 10 imams.

~~Sample B: 0 out of the 10 imams.~~

Qira'at: Al-Bazzi read it as: "But if **you** **pl** turn away ..."

Please see my comments under Legacy.quran.com/11/3.

Al-Bazee's narration from imam Ibn Kathir:

فَإِنْ تَوَلَّوْا فَقَدْ
 أْبَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَتَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا
 تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٦﴾

11) Legacy.quran.com/11/81

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "so take your family on a journey while yet a part of the night remains. And let none of you look back **except for** your wife—she will be afflicted by . . ."

Al-Bazee's narration from imam Ibn Kathir:

قَالُوا
 يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ
 اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَّكَ إِنَّهُ مُصِيبُهَا مَا
 أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٥٦﴾

12) Legacy.quran.com/11/87

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... **do your**
prayers command you ..."

13) Legacy.quran.com/11/93

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... your **positions** ..."

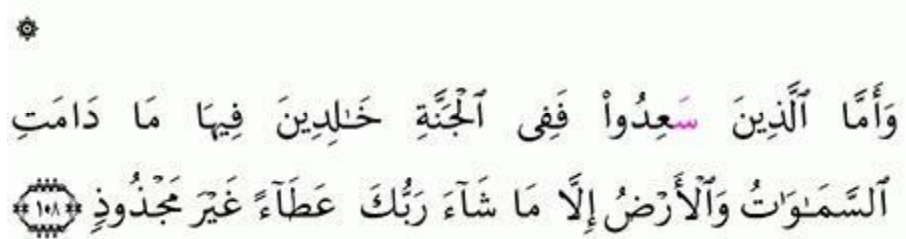
14) Legacy.quran.com/11/108

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... the ones **who have**
become happy ..."

Shu'ba's narration from imam 'Asem:



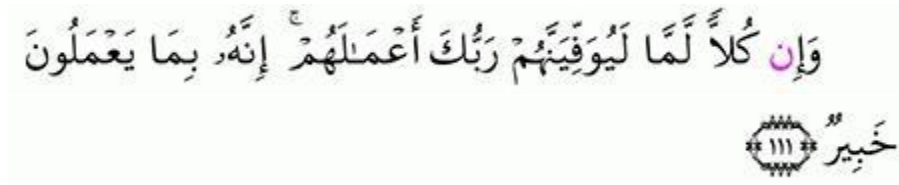
15) Legacy.quran.com/11/111

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir and Shu'ba read it as: "Yet to every one of them, your Lord will . . ."

Shu'ba's narration from imam 'Asem:



16) Legacy.quran.com/11/121

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "Act according to your positions . . ."

17)

A) Legacy.quran.com/11/123

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Nafie' and Hafs read it as: ". . . and to Him every matter returns."

Shu'ba's narration from imam 'Asem:

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يَرْجِعُ الْأَمْرُ كُلُّهُ
فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٢٣﴾

B) Legacy.quran.com/11/123

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "... of what **they do**."

Total differences: 293/1,596

Surah 12

1) Legacy.quran.com/12/7

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "Very truly, **there has been a sign** . . ."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 328. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ

ءَايَاتٌ لِّلسَّائِلِينَ ﴿٧﴾

2) Legacy.quran.com/12/10

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... invisible cavities ..."

Warsh's narration from imam Nafie':

قَالَ قَائِلٌ مِّنْهُمْ
لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ
السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿١٠﴾

3) Legacy.quran.com/12/12

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: "... that we may eat well ..."

4) Legacy.quran.com/12/15

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "... invisible cavities ..."

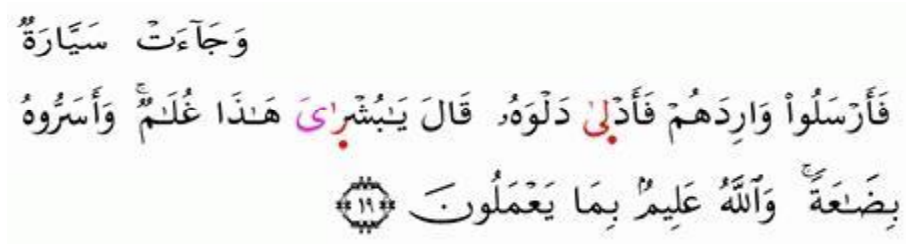
5) Legacy.quran.com/12/19

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "What glad tidings for me!"

Warsh's narration from imam Nafie':



وَجَاءَتْ سَيَّارَةٌ
فَأَرْسَلُوا وَارِدَهُمْ فَأَدْبَىٰ دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلْمٌ وَأَسْرُوهُ
بِضَاعَةٍ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١١﴾

Legacy.quran.com/12/23

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/12/23, in his article, Farid notes that

Imam Ibn Kathir read it differently regarding, "**haytu**". I confirmed it.

Other reciters from Makkah also recited that way. **My source** is Kāmil, pg.389.

Al-Bazee's narration from imam Ibn Kathir:

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ، وَغَلَقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتُ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ﴿٢٣﴾

6) Legacy.quran.com/12/24

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "... one of Our sincere servants."

Ruways's narration from imam Ya'qub:

وَلَقَدْ هَمَّتْ بِهِ، وَهَمَّ بِهَا
لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ، كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

7) Legacy.quran.com/12/31

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... and prepared for them citrus fruits and brought each ..."

الزُّهْرِيُّ وَشَيْبَةُ

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/12/31>.

I also noticed that **imam Abu Ja'far** recited with a **damma** when it comes to the term,

“**قالت**”. Other imams also recited it the same way. Please see:

<https://www.nquran.com/ar/index.php?group=multi>.

Isa's narration from imam Abu Ja'far:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَءَاتَتْ
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ أَخْرِجِي عَلَيْنَّ فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٦١﴾

8) Legacy.quran.com/12/33

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "My Lord, **imprisonment** is dearer to me than what they call me to . . ."

الزَّعْفَرَانِيَّ، وَالْحَسَنَ، وَالْجَحْدَرِيَّ، وَحُمَيْدَ

also recited it the same way as Ya'qub. My source is Kāmil, pg.576.

Ruways's narration from imam Ya'qub:

قَالَ رَبِّ السَّجْنِ أَحَبُّ
إِلَىَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَأَكُنَّ مِنَ الْجَاهِلِينَ

9) Legacy.quran.com/12/49

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... during which you press."

10) Legacy.quran.com/12/56

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... wherever We so willed."

According to [the article](#) by Farid, [Al-Ḥasan](#) also recited it that way. [His source](#) is Ithāf Fuḍalā' al-Bashar, p. 333. [I confirmed it](#). However, [الشنبوذي](#), is also mentioned.

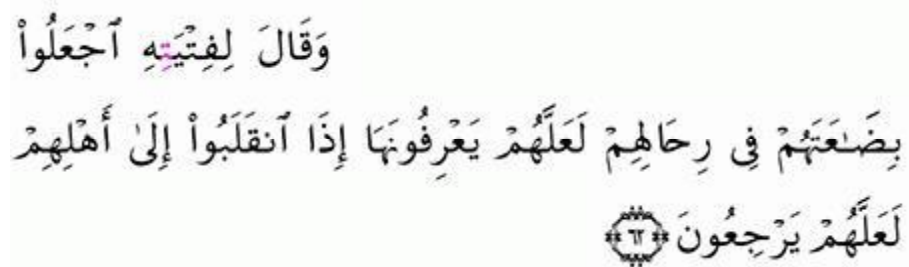
11) Legacy.quran.com/12/62

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All [except](#) for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... to his few young assistants ..."

Ruways's narration from imam Ya'qub:



وَقَالَ لِفَتِيهِ أَجْعَلُوا
بِضَعَتِهِمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا أُنْقَلِبُوا إِلَى أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ

12) Legacy.quran.com/12/63

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... so that [he can obtain measure](#) ..."

13) Legacy.quran.com/12/64

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Allah is Better in preservation . . ."



There is a mistake there. It should be "all except Hafs..."

Ruways's narration from imam Ya'qub:

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ
فَإِنَّهُ خَيْرٌ حِفْظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٦﴾

14) Legacy.quran.com/12/76

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "We elevate the degrees (ranks) of whomever . . ."

Hisham's narration from imam Ibn 'Āmir:

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ أَسْتَخَرَجَهَا مِنْ
وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي
دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ
كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

Sample C: 1 out of the 10 imams.

Ya'qub read it as: "He elevates the degrees (ranks) of whomever . . ."

ابْنِ مِقْسَمٍ وَالْجَعْفِي

also recited it the same way as Ya'qub. My source is Kāmil, pg.543.

Ruways's narration from imam Ya'qub:

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ
أَسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا
كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ يَرْفَعُ
دَرَجَاتٍ مَنْ يَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

15) Legacy.quran.com/12/90

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu Ja'far read it as: "They said, 'You really are Joseph!'"

16)

A) Legacy.quran.com/12/109

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... except men to whom **it is revealed**, from among ..."

According to **the article** by Farid, **Talḥa** also recited it the same way as **Hafs**. **His source** is

Al-Kāmil, p. 577. **I confirmed it.** **الرَّ عَفَرَ اَنِيْ، وَاَبْنِ مِقْسَمٍ** too.

Al-Kāmil, p. 577 also notes that **this difference** repeated in Legacy.quran.com/16/43,
Legacy.quran.com/21/7, and Legacy.quran.com/21/25.

Ruways's narration from imam Ya'qub:

وَمَا أَرْسَلْنَا مِنْ
قَبْلِكَ إِلَّا رِجَالًا يُوحِيْ اِلَيْهِمْ مِنْ اَهْلِ الْقُرَى ۚ اَفَلَمْ يَسِيرُوْا
فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ
وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اَتَّقَوْا ۚ اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

B) Legacy.quran.com/12/109

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "Do **they not reason?**"

A) Legacy.quran.com/12/110

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "... and thought that they **had been deemed liars** ..."

Ruways's narration from imam Ya'qub:

حَتَّى
إِذَا أَسْتَيْسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١١٠﴾

B) Legacy.quran.com/12/110

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, 'Asem and Ya'qub read it as: "Then **We save whomever We will** ..."

Total differences: 310/1,707

Surah 13

1) Legacy.quran.com/13/3

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . the night to tightly overwhelm the day . . ."

2)

A) Legacy.quran.com/13/4

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: ". . . neighboring plots and gardens of vines and (of) vegetation and (of) date-palms . . ."

Shu'ba's narration from imam 'Asem:

وَفِي
الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ
صَّنَوَانٍ وَغَيْرِ صَنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٤٤﴾

B) Legacy.quran.com/13/4

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... yet **He** makes the produce ..."

3) Legacy.quran.com/13/5

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become dust **we** will really be ..."

Ruways's narration from imam Ya'qub:

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ
أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلُلُ
فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "**When** we have become dust—can it be that we will really be ..."

Hisham's narration from imam Ibn 'Āmir:

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ
أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلُلُ
فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

4) Legacy.quran.com/13/17

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... what **you burn** in fire ..."

5) Legacy.quran.com/13/33

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... and they **barred** (others) from ..."

Hisham's narration from imam Ibn 'Āmir:

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ
قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِيْظَاهِرٍ
مِّنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ
وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

6) Legacy.quran.com/13/39

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr, 'Asem and Ya'qub read it as: ". . . and He **firmly** keeps . . ."

7) Legacy.quran.com/13/42

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "And the **denier** will know . . ."

Isa's narration from imam Abu Ja'far:

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا
تَكْسِبُ كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عَقَبَى الدَّارِ ﴿٢٣﴾

Total differences: 317/1,750

Surah 14

1) Legacy.quran.com/14/2

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "(He is) Allah—the One to whom . . ." Roways read it as such only when he connected signs 1 and 2.

Isa's narration from imam Abu Ja'far:

اللَّهُ الَّذِي

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَيُؤْتِي لِكُفْرَيْنَ مِنْ
عَذَابٍ شَدِيدٍ ﴿٢٣﴾

2) Legacy.quran.com/14/18

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "winds".

3) Legacy.quran.com/14/19

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... that Allah is the Creator of the heavens ..."

Khalaf's narration from imam Hamza:

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ
يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

4) Legacy.quran.com/14/30

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Roways read it as: "... in order to **stray** from His way ..."

5) Legacy.quran.com/14/35

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

Legacy.quran.com/14/46

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/14/46 in his article, Farid notes that

imam Kisā'ī read this ayah differently regarding, "**la-tazūlu**". I confirmed it. He also notes that **Ibn Muḥayṣin** also recited it that way. His source is Ithāf Fuḍalā' al-Bashar, p. 344. I confirmed it.

Al-Layth's narration from imam Kisā'ī:

وَقَدْ مَكْرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَتْ مَكْرُهُمْ لَتَزُولُ مِنْهُ الْجِبَالُ ﴿٤٦﴾

Total differences: 322/1,802

Surah 15

1) Legacy.quran.com/15/8

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

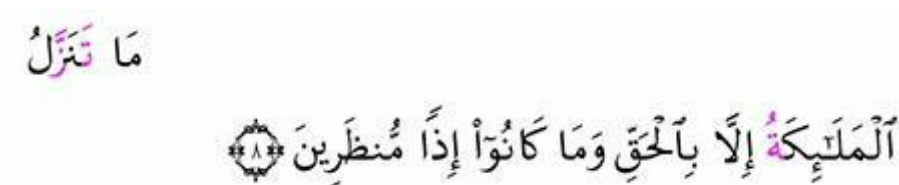
Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "The angels are not **bestowed** from on high except with the truth . . ."

However, according to **the article** by Farid, Shu'ba recited **slightly different** from the others. **I confirmed it.**

الأصمعي عن أبي عمرو وأبان والمفضل وعصمة، وابن جبير، وابن يوسف

also recited it the same way as Shu'ba. My source is Kāmil, pg.581.

Hisham's narration from imam Ibn 'Āmir:



Shu'ba's narration from imam 'Asem:

مَا تُنَزِّلُ

أَلَمْ لَيْكَةِ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

2) Legacy.quran.com/15/15

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... have been blocked ..."

According to [the article](#) by Farid, [Al-Ḥasan and Ibn Muḥayṣin](#) also recited it that way. [His source](#) is Ithāf Fuḍalā' al-Bashar, p. 345. I confirmed it.

Al-Bazee's narration from imam Ibn Kathir:

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

3) Legacy.quran.com/15/22

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Khalaf read it as: "wind".

4) Legacy.quran.com/15/40

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "... except for

Your sincere servants ..."

5) Legacy.quran.com/15/41

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "This is a high, straight path."

الحسن

also recited it that way. My source is Ithāf Fuḍalā' al-Bashar, page 346.

Ruways's narration from imam Ya'qub:

قَالَ هَذَا صِرَاطٌ
عَلَى مُسْتَقِيمٍ

6) Legacy.quran.com/15/54

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ibn Kathir read it as: "... could you give me?"

Al-Bazee's narration from imam Ibn Kathir:

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ
مَسَّنِيَ الْكِبَرُ فِيمَ تَبْشِرُونَ

7) Legacy.quran.com/15/59

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... we will most surely **save** them all ..."

Total differences: 329/1,901

Surah 16

1) Legacy.quran.com/16/1

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... what **you** ^{pl}**associate** ..."

2) Legacy.quran.com/16/2

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Roways read it as: "**He sends down the angels** with the Spirit . .

"
.

Ruways's narration from imam Ya'qub:

يُنَزَّلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٢٣﴾

Sample C: 1 out of the 10 imams.

Rouh read it as: "The angels are bestowed from on high with the Spirit . . ."

الحسن

also recited it that way. My source is Ithāf Fuḍalā' al-Bashar, page 349.

Rawh's narration from imam Ya'qub:

تَنْزَلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٢٣﴾

3) Legacy.quran.com/16/11

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "With it We germinate for you . . ."

المفضل، وأبان، والأعمش، والبرجمي والاحتياطي في قول أبي علي

also recited it that way. [My source](#) is Kāmil, pg.583.

4) [Legacy.quran.com/16/12](#)

Sample A: 1 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... the night and the day. And the sun and the moon and the stars are subjected ..."

Please see [Legacy.quran.com/7/54](#).

Sample C: 7 out of the 10 imams.

All **except** for Hafs and Ibn 'Amer read it as: "... the night and the day and the sun and the moon and the stars—(all) subjected ..."

Ruways's narration from imam Ya'qub:

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿١٢﴾

5) [Legacy.quran.com/16/17](#)

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you **not constantly** remember?"

6) Legacy.quran.com/16/20

Sample A: 2 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for 'Asem and Ya'qub read it as: "Yet those **you pl** call upon . . ."

7) Legacy.quran.com/16/27

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: ". . . for whose sake you used to **oppose Me?**"

Warsh's narration from imam Nafie':

ثُمَّ يَوْمَ الْقِيَمَةِ تُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ
كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

8) Legacy.quran.com/16/37

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... (still) **whomever Allah**
leads astray surely cannot be guided ..."

Warsh's narration from imam Nafie':

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ
فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ

9) Legacy.quran.com/16/40

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Al-Kesa'i read it as: "... is to say to it, **'Be,'** so it is."

10) Legacy.quran.com/16/43

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... to whom **it is revealed.**"

Subhanallah, it is amazing how consistent the qiraat differences are. This difference is
repeated. Please go back to Legacy.quran.com/12/109.

11) Legacy.quran.com/16/48

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Have you ^{pl} not seen . . ."

12) Legacy.quran.com/16/62

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: ". . . for them is the Fire and (without doubt) they have been neglecting (their tasks)".

ابن أبي عبلة وابن مسلم

also recited it that way. [My source](#) is Kāmil, pg.585.

Isa's narration from imam Abu Ja'far:

وَيَجْعَلُونَ لِلَّهِ مَا
يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى لَا
جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٢﴾

Sample C: 1 out of the 10 imams.

Nafie read it as: ". . . for them is the Fire and (without doubt) they have gone too far."

النهاوندي، وفورك، وعدي عن علي، ومحبوب عن أبي عمرو

also recited it that way. [My source](#) is Kāmil, pg.585.

Warsh's narration from imam Nafie':

وَجَعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْبَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٦﴾

13) Legacy.quran.com/16/66

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... livestock: they give you to drink ..."

This difference is repeated in Legacy.quran.com/23/21.

Isa's narration from imam Abu Ja'far:

وَإِنْ لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ
تَسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ ﴿٦٦﴾

14) Legacy.quran.com/16/71

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Shu'ba and Roways read it as: "Do you ^{pl} then repudiate . . ."

15) Legacy.quran.com/16/79

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Ya'qub and Khalaf read it as: "Have you ^{pl} not seen . . ."

16) Legacy.quran.com/16/90

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you may **constantly** remember."

17) Legacy.quran.com/16/96

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, 'Asem, Abu Ja'far and Ibn Zekwan in one of his narrations read it as: "And **He will most surely repay** . . ."

18) Legacy.quran.com/16/101

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... what He sends down ..."

Legacy.quran.com/16/110

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/16/110, in the article, Farid notes that

Imam Ibn 'Amer read it as **“فَتَنُوا”** • I confirmed it.

الزَّعْفَرَانِي، وَأَبُو حَيَّوَةَ عَنْ نَافِعٍ، وَشَامِي غَيْرِ ابْنِ بَحْرِيَّةِ

also recited it that way. **My source** is Kāmil, pg.585.

Hisham's narration from imam Ibn 'Āmir:

ثُمَّ إِنَّ
رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فَتَنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

19) Legacy.quran.com/16/120

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

20) Legacy.quran.com/16/123

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

Total differences: 349/2,029

Surah 17

1) Legacy.quran.com/17/2

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... for the Children of Israel, that they may take none for trustee other than Me.

مجاهد، وابن مفسّم، وابن أبي عبلة، وقَتَادَة، واللؤلؤي وعصمة، وعباسًا

also recited it that way. **My source** is Kāmil, pg.586.

2) Legacy.quran.com/17/7

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn 'Amer, Shu'ba, Hamza and Khalaf read it as: "... He will defile ..."

Shu'ba's narration from imam 'Asem:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا
جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٥٧﴾

Sample C: 1 out of the 10 imams.

Al-Kesa'i read it as: "... We will defile ..."

عَلِيُّ بْنُ أَبِي طَالِبٍ وَزَيْدُ بْنُ عَلِيٍّ

also recited it that way. **My source** is **Tafsir Abu Hayyan:** <https://tafsir.app/albahr-almuheet/17/7>.

Al-Layth's narration from imam Kisā'i:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا
جَاءَ وَعْدُ الْآخِرَةِ لِنَسُواً وَجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَتَبَرَّأَ

3) Legacy.quran.com/17/13

Sample A: 7 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... and on the Day of Resurrection a record, which he will receive spread open, is brought out for him."

شيبية، وابن مقسم

also recited it that way. [My source](#) is Kāmil, pg.586.

Isa's narration from imam Abu Ja'far:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ
طَبْرَهُ فِي عُنُقِهِ، وَخَرَجَ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يُلْقَاهُ مَنشُورًا

Sample C: 1 out of the 10 imams.

Ya'qub read it as: "... and on the Day of Resurrection a record, which he will find spread open, comes out for him."

الحسن، والجحدري، وعبد الوارث عن أبي عمرو

also recited it that way. My source is Kāmil, pg.586.

Ruways's narration from imam Ya'qub:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ
طَبْرَهُ فِي عُنُقِهِ، وَخَرَجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

13

Sample D: 1 out of the 10 imams.

Ibn 'Amer read it as: "... and on the Day of Resurrection We will bring out for him a record which he will receive spread open."

Imam Ibn 'Amer recited that part of the ayah the same way as imam Abu Ja'far. Please Sample B.

Hisham's narration from imam Ibn 'Āmir:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ
طَبْرَهُ فِي عُنُقِهِ، وَخَرَجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

13

4) Legacy.quran.com/17/16

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... We **make** its affluent ones **in command**, yet they ..."

سلام، وعبيد، ومعاذ العنبري، وعبد الوارث عن أبي عمرو

also recited it that way. [My source](#) is Kāmil, pg.390-391.

Ruways's narration from imam Ya'qub:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً ۖ أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

[Legacy.quran.com/17/23\(A\)](http://Legacy.quran.com/17/23(A))

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/17/23, in his article, Farid notes that

imam Hamza read this ayah differently in regarding, “yabluḡānni”. I confirmed it. Imam Khalaf and Kisā’ī too.

Khalaf’s narration from imam Hamza:

وَقَضَىٰ
رَبُّكَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

[Legacy.quran.com/17/23\(B\)](http://Legacy.quran.com/17/23(B))

Regarding Legacy.quran.com/17/23, I also want to note that I noticed that the term, “أَفٍ”

is recited in 3 different ways:

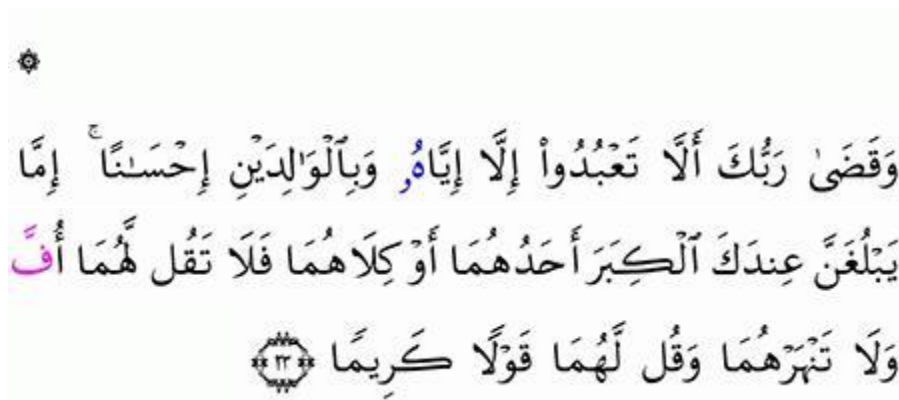
Warsh’s narration from imam Nafie‘ (Same as imam Abu Ja‘far and Hafs):

وَقَضَىٰ رَبُّكَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا
يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أَفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Khalaf's narration from imam Hamza (Same as Imam Khalaf and Kisā'i):

Please see [Legacy.quran.com/17/23\(A\)](http://Legacy.quran.com/17/23(A)). However, Shu'ba and Abū 'Amr too.

Al-Bazee's narration from imam Ibn Kathir (Same as imam Ibn 'Amer and Ya'qub).



5) Legacy.quran.com/17/33

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "... but you^{sg} should not be excessive ..."

6) Legacy.quran.com/17/38

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "All of that **has always** been an evil deed before your ^{sg} Lord (and) disliked."

Ruways's narration from imam Ya'qub:

كُلُّ ذَلِكَ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُوهًا

7) Legacy.quran.com/17/41

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al Kesa'i and Khalaf read it as: "... that they may **remember** ..."

Khalaf's narration from imam Hamza:

وَلَقَدْ

صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذْكُرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

8) Legacy.quran.com/17/42

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir and Hafs read it as: "... as **you** ^{pl} say ..."

Legacy.quran.com/17/44

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/17/44, in his article, Farid notes that

imam Ibn 'Amer, Ibn Kathir, Nafie', and Shu'ba read this ayah differently regarding,

"yusabbiḥu". I confirmed it. Imam Abu Ja'far too.

Shu'ba's narration from imam 'Asem:

يُسَبِّحُ لَهُ
السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٤﴾

9) Legacy.quran.com/17/49

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become bones and fragments **we** will really . . ."

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "**When** we have become bones and fragments—can it be that we will really . . ."

10) Legacy.quran.com/17/68

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: ". . . that **We will not cause** a side of the shore **to collapse** . . ."

Al-Bazee's narration from imam Ibn Kathir:



أَفَأَمِنْتُمْ
أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ تُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا
تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

11)

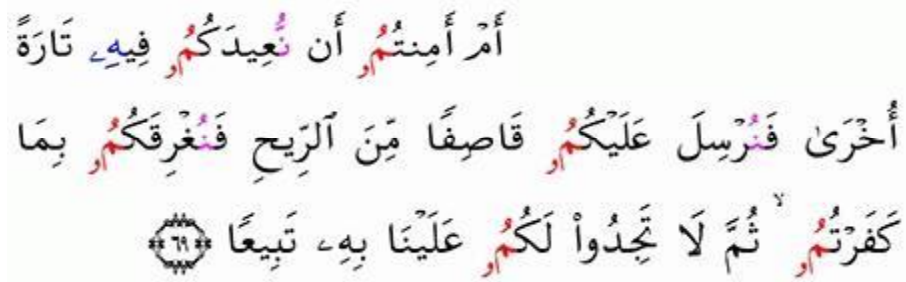
A) Legacy.quran.com/17/69

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... that We will not return you to it once again and unleash ..."

Al-Bazee's narration from imam Ibn Kathir:



أَمْرٌ أَمِنْتُمْ أَنْ نُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَى فَنُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَنُغْرِقَكُمْ بِمَا
كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

B) Legacy.quran.com/17/69

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "winds".

شَيْبَةَ، وَابْنِ مِقْسَمٍ، وَالزَّعْفَرَانِيَّ، وَأَبُو بَشَرٍ

also recited it that way. [My source](#) is Kāmil, pg.494.

C) Legacy.quran.com/17/69

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far and Roways read it as: "... against you which then drowns you ..."

Isa's narration from imam Abu Ja'far:

أَمْرٌ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغَرِّقَكُمْ بِمَا
كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦١﴾

Legacy.quran.com/17/76

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/17/76, in his article, Farid notes that

imam Abū 'Amr, Ibn Kathir, Nafie', and Shu'ba read this ayah differently regarding,

"**khalfaka**". I confirmed it. Imam Abu Ja'far too.

Shu'ba's narration from imam 'Asem:

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٦١﴾

12) Legacy.quran.com/17/82

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "And We **send down** of the Recital that which . . ."

13) Legacy.quran.com/17/83

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Zekwan and Abu Ja'far read it as: ". . . and **turns his back** (literally 'his side')."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَإِذَا
أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ
كَانَ يَأْتِسًّا

14) Legacy.quran.com/17/93

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "... until you **send down** upon us a scripture that we can read."

15) Legacy.quran.com/17/98

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have become bones and fragments **we** will really ..."

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "**When** we have become bones and fragments—can it be that we will really ..."

16) Legacy.quran.com/17/102

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al Kesa'i read it as: "He said, '**I have most surely known** ...'"

According to **the article** by Farid, **Al-A'mash** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 362. **I confirmed it.**

Al-Layth's narration from imam Kisā'i:

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأُظُنُّكَ يَفْرَعُونَ
مَثْبُورًا

Total differences: 365/2,140

Surah 18

1) Legacy.quran.com/18/26

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... and do not associate anyone in His judgement."

According to [the article](#) by Farid, al-Ḥasan also recited it that way. His source is Iṭḥāf

Fuḍalā' al-Bashar, p. 365. I confirmed it. However, المطوعي, is also mentioned.

Small mistake in the article, regarding [this ayah](#). He wrote "yushrik", but it is actually

"**tushrik**" for imam Ibn 'Āmir.

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

قُلِ
 اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ
 بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي
 حُكْمِهِ أَحَدًا ﴿٢٥﴾

2) Legacy.quran.com/18/36

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer and Abu Ja'far read it as: "... better than them both as ..."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ
 أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأُجِدَنَّ
 خَيْرًا مِنْهُمَا مُنْقَلَبًا ﴿٢٥﴾

3) Legacy.quran.com/18/44

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "In that situation, authority belongs to Allah ..."

Khalaf's narration from imam Hamza:

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ

ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

4) Legacy.quran.com/18/45

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "winds".

5) Legacy.quran.com/18/47

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: "And on the day when the mountains are set in motion ..."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَيَوْمَ تُسِيرُ الْجِبَالُ وَتَرَى

الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٥﴾

6)

A) Legacy.quran.com/18/51

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "We did not make them witness . . ."

شِيَّة، وابنِ مِقْسَمٍ

also recited it that way. **My source** is Kāmil, pg.592.

B) Legacy.quran.com/18/51

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: ". . . and never were you to take the misguiding people for assistants."

الحسن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 368.

Kāmil, pg.592 says the same thing. **However, other reciters are also mentioned.**

Isa's narration from imam Abu Ja'far:

مَا أَشْهَدُ نَفْسَهُمْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا



7) Legacy.quran.com/18/52

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "... when We say ..."

According to [the article](#) by Farid, **Al-A'mash** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 368. **I confirmed it.**

8) Legacy.quran.com/18/55

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "... or to have the punishment come upon them **face to face.**"

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قَبْلًا



9) Legacy.quran.com/18/59

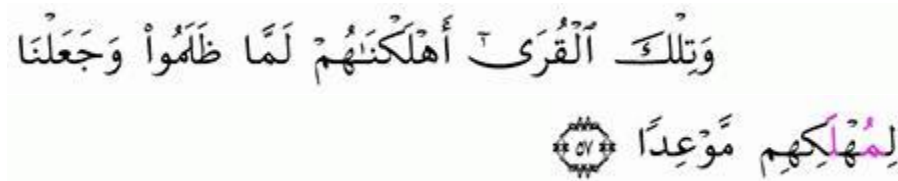
Sample A: 1 out of the 10 imams.

Same pattern is [also repeated](#) in Legacy.quran.com/27/49.

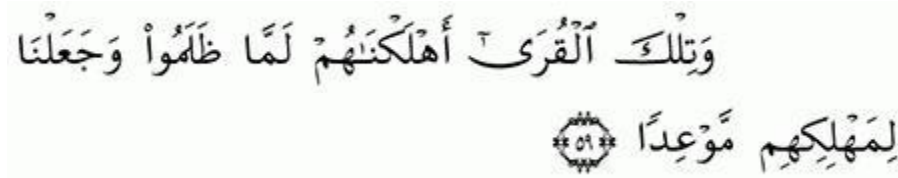
Sample B: 9 out of the 10 imams.

Qira'at: All **except** for 'Asem read it as: ". . . and We set an appointment for **their annihilation.**"

Ibn Dhakwaan's narration from imam Ibn 'Āmir:



Hafs' narration from imam 'Asem (Sample A):



هارون غير أبي بكر

also recited it the same way as **Hafs**. **My source** is Kāmil, pg.592.

Al-Kāmil, p. 592 also notes that [this difference](#) is also repeated in Legacy.quran.com/27/49.

Shu'ba's narration from imam 'Asem (Sample A):

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا
لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

10) Legacy.quran.com/18/70

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... then do not **ever** ask me about ..."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

قَالَ فَإِنْ أَتَبَعْتَنِي
فَلَا تَسْأَلَنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٦١﴾

11) Legacy.quran.com/18/71

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Did you hole it **so that its people would drown?**"

Khalaf's narration from imam Hamza:

فَانْطَلَقَا حَتَّى
 إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِیَغْرُقَ أَهْلَهَا لَقَدْ
 جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

12) Legacy.quran.com/18/74

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Roways read it as: "Did you kill an inherently

sinless self . . ."

Ruways's narration from imam Ya'qub:

فَانْطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ
 أَقْتَلْتَ نَفْسًا زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧١﴾

13) Legacy.quran.com/18/77

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "He said, 'If you had wanted, you could have

taken a reward for it.'"

Ruways's narration from imam Ya'qub:

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا
فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿١٨﴾

14) Legacy.quran.com/18/86

Sample A: 4 out of the 10 imams.

I found **an authentic hadith** that supports this sample:

<https://sunnah.com/abudawud/32/18>.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu 'Amr, Hafs and Ya'qub read it as: "... in a **hot** spring

...

Shu'ba's narration from imam 'Asem:

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَلَمِيَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْنَؤُا الْقَرْيَتَيْنِ إِمَّا أَنْ تُعَذَّبَ وَإِمَّا
أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿١٩﴾

15) Legacy.quran.com/18/88

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: ". . . then for him is the repayment for the excellent (deed), and we will . . ."

Shu'ba's narration from imam 'Asem:

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا
فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرٍ أُسْرًا ﴿١٢﴾

16) Legacy.quran.com/18/93

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: ". . . who could barely make others comprehend any word."

Khalaf's narration from imam Hamza:

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السُّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا
يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿١٢﴾

Legacy.quran.com/18/94

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/18/94, in his article, Farid notes that

imam Hamza read this ayah differently in regarding, “kharājan”. Imam Khalaf and Kisā'i

too. I confirmed it. He also notes that this is also repeated in

Legacy.quran.com/23/72. I confirmed it.

Khalaf's narration from imam Hamza:

قَالُوا يَنْذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا
وَبَيْنَهُمْ سَدًّا

17) Legacy.quran.com/18/98

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . turn it into rubble."

Qumbul's narration from imam Ibn Kathir:

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكًّا وَكَانَ وَعْدُ
رَبِّي حَقًّا

Total differences: 382/2,250

Surah 19

1) Legacy.quran.com/19/9

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... and We have certainly created you ..."

2) Legacy.quran.com/19/19

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Warsh, Abu 'Amr, Ya'qub and Qaloun, in one of his narrations, read it as: "... of your Lord so that He may grant you ..."

When it comes to Qaloun, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>.

However, I found that narration in Al-Sab'a, p. 408 and **it is**

الحوانى عَنْ قالون

I also found that narration in imam ad-Dani's famous book(pg.120).

Warsh's narration from imam Nafie':

قَالَ إِنَّمَا أَنَا رَسُولُ
رَبِّكَ لَا هَبْ لَكَ غُلَمًا زَكِيًّا

3) Legacy.quran.com/19/24

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Roways read it as: "So the one beneath her called her."

Shu'ba's narration from imam 'Asem:

فَنَادَاهَا مَنْ تَحْتَهَا إِلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا

4) Legacy.quran.com/19/25

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... it (masculine – referring to the trunk) will drop ...". All others read it as: "... it (feminine – referring to the palm tree itself) will drop ...".

ابْنِ مِقْسَمٍ، وَعَبْدُ الْوَارِثِ، وَالْحَسَنُ رَوَايَةَ بَنِ رَاشِدٍ، وَقَتَادَةَ وَحَمْصِي

والرستمي وابن أبي نصر، وسهل، وحماد، وابن نوح عن قُتَيْبَةَ، والثغري في قول الرّازي، وهو الاختيار

also recited it that way. [My source](#) is Kāmil, pg.595-596.

Ruways's narration from imam Ya'qub:

وَهَزَى إِلَيْكَ بِجُذْعِ النَّخْلَةِ يَسْقُطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٤﴾

5) Legacy.quran.com/19/34

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** Ibn 'Amer, 'Asem and Ya'qub read it as: "... son of Mary; (that is) the word of truth ..."

Warsh's narration from imam Nafie':

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلُ الْحَقِّ
الَّذِي فِيهِ يَمْتَرُونَ ﴿٢٤﴾

Legacy.quran.com/19/35

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding [Legacy.quran.com/19/35](https://legacy.quran.com/19/35), in his article, Farid notes that

[Imam Ibn 'Amer](https://legacy.quran.com/2/117) read it as the same way as he did in [Legacy.quran.com/2/117](https://legacy.quran.com/2/117).

Thus, please see [Legacy.quran.com/2/117](https://legacy.quran.com/2/117).

6) [Legacy.quran.com/19/40](https://legacy.quran.com/19/40)

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and to Us **they return.**"

7) [Legacy.quran.com/19/41](https://legacy.quran.com/19/41)

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

8) [Legacy.quran.com/19/46](https://legacy.quran.com/19/46)

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

9) Legacy.quran.com/19/51

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "He was indeed **sincere**, and he was a messenger . . ."

10) Legacy.quran.com/19/58

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but the way Hisham's narration from imam Ibn 'Āmir pronounces the name "Ibrahim" is also repeated in this ayah.

11) Legacy.quran.com/19/60

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: ". . . **shall be entered** into the Garden . . ."

12) Legacy.quran.com/19/66

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Zekwan, in one of his narrations, read it as: ". . . says, 'When I am dead, will I be brought out alive?'"

When it comes to Ibn Dhakwaan, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

However, I found that narration in imam ad-Dani's famous book(pg.121):

[https://ketabonline.com/ar/books/55336/read?part=1&page=121&index=4100740.](https://ketabonline.com/ar/books/55336/read?part=1&page=121&index=4100740)

This qirā'ah **difference** is repeated. Please see [Legacy.quran.com/13/5](https://legacy.quran.com/13/5)(Sample C). It is also repeated in [Legacy.quran.com/17/49](https://legacy.quran.com/17/49), [Legacy.quran.com/17/98](https://legacy.quran.com/17/98), [Legacy.quran.com/23/82](https://legacy.quran.com/23/82), [Legacy.quran.com/32/10](https://legacy.quran.com/32/10), [Legacy.quran.com/37/16](https://legacy.quran.com/37/16), [Legacy.quran.com/37/53](https://legacy.quran.com/37/53), and [Legacy.quran.com/79/11](https://legacy.quran.com/79/11).

13) [Legacy.quran.com/19/72](https://legacy.quran.com/19/72)

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Al-Kesa'i and Ya'qub read it as: "Then We save those who . . ."

14) [Legacy.quran.com/19/73](https://legacy.quran.com/19/73)

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "'Which of the two groups has a better dwelling place and is fairer in company?'"

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 379. **I confirmed it.**

Qumbul's narration from imam Ibn Kathir:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

Total differences: 396/2,348

Surah 20

1) Legacy.quran.com/20/13

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "And We have indeed chosen you . . ."

According to [the article](#) by Farid, **Al-A'mash** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 382. **I confirmed it.**

Khalaf's narration from imam Hamza:

وَأَنَا أَخْتَرُكَ فَاسْتَمِعْ لِمَا يُوجِي

2) Legacy.quran.com/20/30

3) Legacy.quran.com/20/31

4) Legacy.quran.com/20/32

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "...my brother, (so that) I (can) strengthen myself with him 32

and (so that) I (can) associate him with me in my mission."

According to [the article](#) by Farid, **al-Ḥasan** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 383. **I confirmed it.**

Hisham's narration from imam Ibn 'Āmir:

هَرُونَ أَخِي

أَشَدُّ بِهِ

أَزْرِي

وَأَشْرِكُهُ فِي أَمْرِي

5) Legacy.quran.com/20/39

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... and (I said): may you be modeled before My eye."

شبيهة

also recited it that way. [My source](#) is Kāmil, pg.597.

Isa's narration from imam Abu Ja'far:

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَا خُذْهُ عَدُوِّي وَعَدُوُّ لَهٗ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

6) Legacy.quran.com/20/53

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... a resting place for you .

.."

Isa's narration from imam Abu Ja'far:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مِهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ
مِّنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى

7) Legacy.quran.com/20/58

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... we should not fail ..."

شَيْبَةَ

also recited it that way. [My source](#) is Kāmil, pg.598.

Isa's narration from imam Abu Ja'far:

فَلَنَاتَيْنَاكَ بِسِحْرِ
مِثْلِهِ، فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ
مَكَانًا سَوًى

8) Legacy.quran.com/20/63

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs and Ibn Kathir read it as: "They said, 'Most surely, these two are sorcerers ...'"

9) Legacy.quran.com/20/64

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "So **put together** your plot . . ."

ابن مِقْسَمٍ، وَالزَّعْفَرَانِيَّ، وَالْجَحْدَرِيَّ وَنَصْرَ بْنَ عَلِيٍّ عَنْ نَافِعٍ، وَسَلَامٍ

also recited it that way. **My source** is Kāmil, pg.387-388.

Al-Duri's narration from imam Abū 'Amr:

فَاجْمَعُوا
كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى

10) Legacy.quran.com/20/66

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Zekwan and Rouh read it as: "... their ropes and staffs **appeared** to him . . ."

I find it interesting that Ibn Dhakwaan and Rawh agreed with each other here.

Ibn Dhakwaan's narration from imam Ibn 'Āmir:



11)

A) Legacy.quran.com/20/69

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Zekwan read it as: "And cast what is in your right hand, to swallow . . ."

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but this qirā'ah difference is repeated in other places too. Those other

places are Legacy.quran.com/7/117 and Legacy.quran.com/26/45:

<https://www.nquran.com/ar/index.php?group=multi>. **However**, when it comes to those two ayataan and the qirā'ah difference, everyone except Hafs and Bazzi recited it the same way as **Ibn Dhakwaan**.

When it comes to Bazzi, as I noted earlier, (Please see my comments under

Legacy.quran.com/11/3), he is known for the تَشْدِيد of the التَّاء and he does that in

all of these 3 ayaat including this one (Legacy.quran.com/20/69). When it comes to this

ayah, **Al-Sab'a**, p. 421 notes another student besides Bazzi that narrated that from **imam**

Ibn Kathir and it is **ابن فليح**.

When it comes to **Hafs** and this ayah:

عبد الرحمن عن أبي بكر، وعصمة عن عاصم، وأبو حيوة

also recited it the same way as **Hafs**. My source is Kāmil, pg.555 and pg. 598.

When it comes to **Hafs** and the other two ayataan:

عبد الرحمن عن أبي بكر، وعصمة عن عاصم، وأبو حيوة

also recited it the same way as **Hafs**. My source is Kāmil, pg.555.

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿١٢﴾

B) Legacy.quran.com/20/69

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... a **sorcery** trickery ..."

12) Legacy.quran.com/20/77

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "**Be not afraid** of being overtaken ..."

According to [the article](#) by Farid, **Al-A'mash** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 386. **I confirmed it.**

Khalaf's narration from imam Hamza:

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا
فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ

14)

A) Legacy.quran.com/20/80

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "I have surely saved you . . ."

Khalaf's narration from imam Hamza:

يَبْنِي إِسْرَءِيلَ قَدْ أَجَيْتُكُمْ مِنْ عَذَابِكُمْ
وَوَاعَدْتُكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوى

B) Legacy.quran.com/20/80

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Abu 'Amr, Abu Ja'far and Ya'qub read it as: "... and have promised you by the right ..."

Ruways's narration from imam Ya'qub:

يَلْبَنِي إِسْرَءِيلَ قَدْ أَجْمَعْتُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْتَكُمْ
جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوى

15)

A) Legacy.quran.com/20/81

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at Quran.com but Al-Kesa'i read it as "I have provided you".
Imam Hamza and Khalaf did too.

B) Legacy.quran.com/20/81

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... lest My wrath descend upon you, for the one upon whom My
wrath descends has surely fallen."

قَتَادَةَ

also recited it that way. [My source](#) is Kāmil, pg.599.

I checked another source, and it mentions the same reciter as well as others:

قَتَادَةَ، وَأَبِي حَيَّوَةَ، وَالْأَعْمَشَ، وَطَلْحَةَ

My other source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/20/81>.

I checked another source, and I found another reciter that recited it the same way as Al-

Kesa'i and it is الشنبوزي. My other source is Itḥāf Fuḍalā' al-Bashar, page 387.

Al-Layth's narration from imam Kisā'i:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحُلَّ عَلَيْكُمْ
غَضَبِي وَمَنْ يَحُلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوِيَ ﴿٨١﴾

16)

A) [Legacy.quran.com/20/87](https://legacy.quran.com/20/87)

Sample A: 4 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Abu 'Amr, Shu'ba, Hamza, Al-Kesa'i, Rouh and Khalaf read it as: "... but we carried burdens ..."

Shu'ba's narration from imam 'Asem:

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا
مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

B) Legacy.quran.com/20/87

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Regarding Legacy.quran.com/20/87, according to [the article](#) by

Farid, there is **another difference** that affects the meaning which is “**bi-mulkinā**” for imam Hamza. **I confirmed it.** Imam Khalaf and Kisā’ī too.

Khalaf’s narration from imam Hamza (**Same as Imam Khalaf and Kisā’ī**):

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمُلْكِنَا وَلَكِنَّا حَمَلْنَا
أُوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

Isa’s narration from imam Abu Ja‘far (**Same as imam ‘Asem and the others regarding**):

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا
مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٦﴾

Al-Duri's narration from imam Abū 'Amr (Same as imam Ya'qub, Ibn Kathir, and Ibn 'Amer regarding):

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا
مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿١٧﴾

17) Legacy.quran.com/20/96

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... what you ^{pl}did not perceive ..."

18)

A) Legacy.quran.com/20/97

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... that you will not break."

Al-Duri's narration from imam Abū 'Amr:

قَالَ فَاذْهَبْ
فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٢﴾

B) Legacy.quran.com/20/97

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... we will certainly burn it then blow it ..."

According to <https://www.nquran.com/ar/index.php?group=multi>, imam Abu Ja'far

recited this ayah in two different ways:

Isa's narration from imam Abu Ja'far:

قَالَ فَاذْهَبْ
فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٢﴾

شبية

also recited it that way. [My source](#) is Kāmil, pg.599.

[I checked another source](#), and I found [another reciter](#) that recited it the same way as [Isa](#)

and it is [الأعمش](#). [My other source](#) is Ithāf Fuḍalā' al-Bashar, page 388.

Sulayman's narration from imam Abu Ja'far:

قَالَ فَاذْهَبْ
فَارَبِّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَنْ يُخْلَفَهُ. وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٥٥﴾

الحسن، وقتادة

also recited it that way. [My source](#) is Kāmil, pg.599.

[I checked another source](#), and it also mentions [الحسن](#). [My other source](#) is Ithāf Fuḍalā'

al-Bashar, page 388.

19) Legacy.quran.com/20/102

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... when **We blow** the Trumpet!"

ابن مُحْيِصِن، وَحُمَيْدٌ

also recited it that way. **My source** is Kāmil, pg.599.

Al-Duri's narration from imam Abū 'Amr:

يَوْمَ نَنْفُخُ
فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

20) Legacy.quran.com/20/112

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... then he **should neither fear** injustice nor curtailment."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Ithāf

Fuḍalā' al-Bashar, p. 389. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلُمًا
وَلَا هَضْمًا ﴿١١٩﴾

21) Legacy.quran.com/20/114

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... before We conclude its revelation to you ..."

الحسن

also recited it that way. [My source is](#) Ithāf Fuḍalā' al-Bashar, page 389.

Ruways's narration from imam Ya'qub:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ
نَقْضِيَ إِلَيْكَ وَحْيَهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٩﴾

Legacy.quran.com/20/119

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/20/119, in his article, Farid notes that

imam Nafie' and **Shu'ba** read this ayah differently regarding, "**wa-innaka**". **I confirmed it.**

Shu'ba's narration from imam 'Asem:



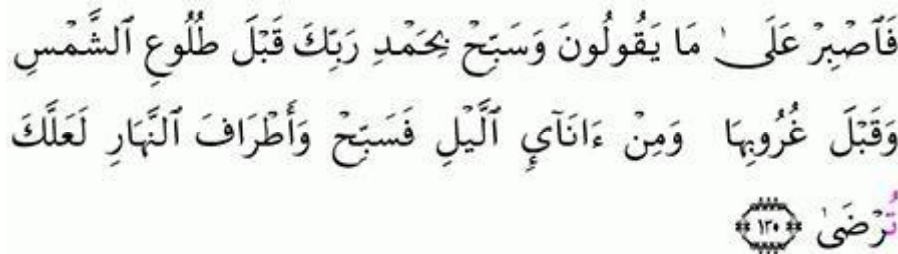
22) Legacy.quran.com/20/130

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba and Al-Kesa'i read it as: "... that you may be rendered well pleased."

Shu'ba's narration from imam 'Asem:



Total differences: 418/2,483

Surah 21

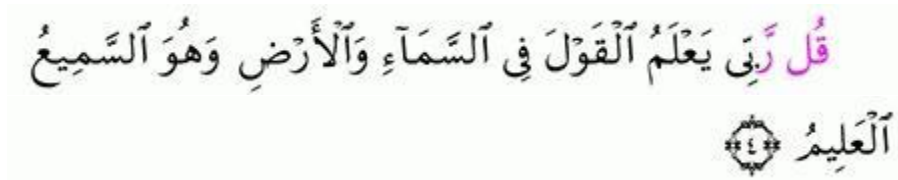
1) Legacy.quran.com/21/4

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Say^{sg} . . ."

Shu'ba's narration from imam 'Asem:



2) Legacy.quran.com/21/7

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: ". . . to whom **it is revealed**, so ask . . ."

[This is repeated.](#) Please see Legacy.quran.com/12/109.

3) Legacy.quran.com/21/25

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . but **it is revealed** to him .

"

I noticed that **Hafs'** narration from imam 'Asem repeats that difference several times throughout the Quran. For example, please go back to Legacy.quran.com/12/109. When it comes to **this ayah**, other **imams** recited it the same way as **Hafs**.

Legacy.quran.com/21/30

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/21/30, in his article, Farid notes that

Imam Ibn Kathir read it differently. I confirmed it.

According to **Al-Sab'a**, p. 428, the recitation of **imam Ibn Kathir** is supported by the **Muṣḥaf of al-Makkah**.

According to Kāmil, pg.600, all the reciters of Makkah except مقسم (I think **ابن مقسم** is

meant) recited it the same way as Ibn Kathir.

I checked another source, and it mentions that **حُمَيْدٌ** and **ابْنُ مُحَيْصِنٍ** recited it the same way as **Ibn Kathir**. My other source is **Tafsir Abu Hayyan**: <https://tafsir.app/albahr-almuheet/21/30>.

Al-Bazee's narration from imam Ibn Kathir:

أَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ
السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ
الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٢٠﴾

4) Legacy.quran.com/21/35

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and to Us you return."

5) Legacy.quran.com/21/45

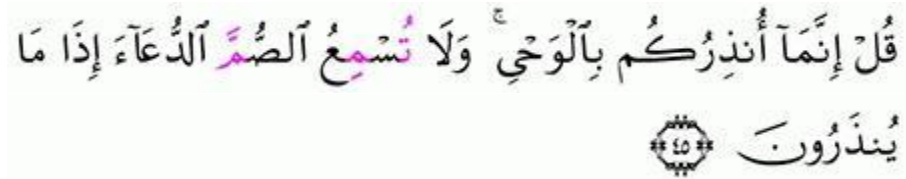
Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "But you cannot make the deaf hear ..."

According to [the article](#) by Farid, **al-Ḥasan** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 392. **I confirmed it.**

Hisham's narration from imam Ibn 'Āmir:



Legacy.quran.com/21/47

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/21/47, in his article, Farid notes that

imam Nafie' read this ayah differently regarding, "**mithqālu**". **I confirmed it.** **Imam Abu Ja'far** too.

Warsh's narration from imam Nafie':

وَنَضْعُ الْمَوَازِينَ
الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٥٧﴾

6) Legacy.quran.com/21/80

Sample A: 2 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Shu'ba and Roways read it as: "... so that We may secure you ..."

Sample C: 6 out of the 10 imams.

All others **except** for Ibn 'Amer, Hafs and Abu Ja'far read it as: "so that He may secure you ..."

7) Legacy.quran.com/21/81

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "winds".

شُبَيْبَةَ، وَابْنَ مِقْسَمٍ، وَالزَّعْفَرَانِيَّ، وَأَبُو بَشَرٍ

also recited it that way. [My source](#) is Kāmil, pg.494.

8) Legacy.quran.com/21/87

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and he thought that he would not be restrained."

الحسن

also recited it that way. **My source** is Kāmil, pg.601.

Ruways's narration from imam Ya'qub:

وَدَا النُّونِ إِذْ ذَهَبَ مُغَضَّبًا فَظَنَّ أَنْ
لَنْ يُقَدَّرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٦﴾

9) Legacy.quran.com/21/88

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer and Shu'ba read it as: "... and thus the believers were saved."

Shu'ba's narration from imam 'Asem:

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ
الْغَمِّ وَكَذَلِكَ نُجِّي الْمُؤْمِنِينَ ﴿٨٧﴾

10) Legacy.quran.com/21/96

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . until, when Gog and Magog are opened wide . . ."

11)

A) Legacy.quran.com/21/104

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "On the day when the heaven is folded as the scribe . . ."

شبية، وأبن أبي عبلة

also recited it that way. [My source](#) is Kāmil, pg.393.

B) Legacy.quran.com/21/104

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "a scripture."

Isa's narration from imam Abu Ja'far:

يَوْمَ تُطَوَّى السَّمَاءُ كَطَيِّ السَّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١١٢﴾

12) Legacy.quran.com/21/112

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "Say ^{sg} . . ."

It is repeated. Please see Legacy.quran.com/21/4. Please also see my comments under this
ayah: Legacy.quran.com/4/152.

Total differences: 430/2,595

Surah 22

1) Legacy.quran.com/22/5

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: ". . . and **becomes higher** . . ."

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَخَالِدُ بْنُ إِلْيَاسَ وَأَبُو عَمْرٍو فِي رَوَايَةٍ

also recited it that way in this ayah and in Legacy.quran.com/41/39.

My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/22/5>.

Isa's narration from imam Abu Ja'far:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي
رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ
مِنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ
ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ
وَعِغْرِ مُخَلَّقَةٍ لِّنَّبِّينَ لَكُمْ
وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ
ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ
وَمِنْكُمْ
مَّن يَتُوفَّى
وَمِنْكُمْ
مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ
مِنْ بَعْدِ
عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا
الْمَاءَ أَهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥٥﴾

2) Legacy.quran.com/22/9

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Roways read it as: "... to stray from the way of Allah ..."

3) Legacy.quran.com/22/25

Sample A: 1 out of the 10 imams.

الأَعْمَشُ

also recited it the same way as **Hafs**. My source is **Tafsir Abu Hayyan**:

<https://tafsir.app/albahr-almuheet/22/25>.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: ". . . which We have designated for all mankind, **equally** for the one who consecrates himself therein and the visitor."

Shu'ba's narration from imam 'Asem:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَكْفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نَذَقَهُ مِنْ
عَذَابِ أَلِيمٍ ﴿٢٥﴾

Legacy.quran.com/22/31

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at


Quran.com but regarding Legacy.quran.com/22/31, in his article, Farid notes that

imam Nafie' read this ayah differently regarding "fa-takhatṭafuhu". I confirmed it. Imam

Abu Ja'far too.

Warsh's narration from imam Nafie':

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ
السَّمَاءَ فَتَخَطَّفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ



4) Legacy.quran.com/22/38

Sample A: 7 out of the 10 imams.


Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "Indeed, Allah repels (harm) from those who

...

Ruways's narration from imam Ya'qub:

إِنَّ اللَّهَ يَدْفَعُ
عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ



5)

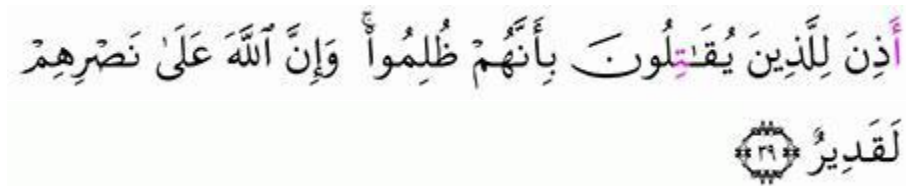
A) Legacy.quran.com/22/39

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Abu 'Amr, 'Asem, Abu Ja'far and Ya'qub read it as: "He has granted permission to those . . ."

Khalaf's narration from imam Hamza:



B) Legacy.quran.com/22/39

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs, and Abu Ja'far read it as: ". . . to those who combat . . ."

6)

A) Legacy.quran.com/22/40

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "And were it not for Allah **strongly** repelling some people . . ."

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but Abu Ja'far read it as "And were it not for

Allah **strongly repelling** some people . . .". In other words, same

as in **Legacy.quran.com/2/251**. Imam Nafie', and Ya'qub did

too.

B) Legacy.quran.com/22/40

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, and Abu Ja'far read it as: ". . . would have been **demolished**."

Isa's narration from imam Abu Ja'far:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ هُدًى مَتَّ صَوَامِعُ وَبِيعُ وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ

7) Legacy.quran.com/22/45

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "... have I annihilated ..."

8) Legacy.quran.com/22/47

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "... of what they count."

9) Legacy.quran.com/22/51

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... attempting to thwart ..."

Al-Duri's narration from imam Abū 'Amr:

وَالَّذِينَ سَعَوْا
فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٨﴾

Legacy.quran.com/22/58

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding [Legacy.quran.com/22/58](https://legacy.quran.com/22/58), in his article, Farid notes that

Imam Ibn 'Amer read it as the same way as he read in [Legacy.quran.com/3/169](https://legacy.quran.com/3/169) (except that there is an elongation here).

الحسن، وابنِ مِقْسَمٍ

also recited it that way. My source is Kāmil, pg.521.

Hisham's narration from imam Ibn 'Āmir:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّازِقِينَ

[Legacy.quran.com/22/59](https://legacy.quran.com/22/59)

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding [Legacy.quran.com/22/59](https://legacy.quran.com/22/59), in his article, Farid notes that

imam Nafie' read this ayah differently regarding, "madkhalan". I confirmed it. Imam Abu Ja'far too.

Warsh's narration from imam Nafie':

لِيَدْخُلْنَهُمْ مَدْخَلًا يَرْضَوْنَهُ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

Isa's narration from imam Abu Ja'far:

لِيَدْخُلْنَهُمْ مَدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ

10) Legacy.quran.com/22/62

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "...

whatever you call upon ..."

11) Legacy.quran.com/22/71

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... things for which He

bestowed no authority from on high ..."

12) Legacy.quran.com/22/73

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... whom they call upon ..."

الحسن، وهارون، والحفاف، ومحبوب عن أبي عمرو

also recited it that way. My source is Kāmil, pg.605.

13) Legacy.quran.com/22/76

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... all matters return."

Total differences: 443/2,673

Surah 23

1) Legacy.quran.com/23/8

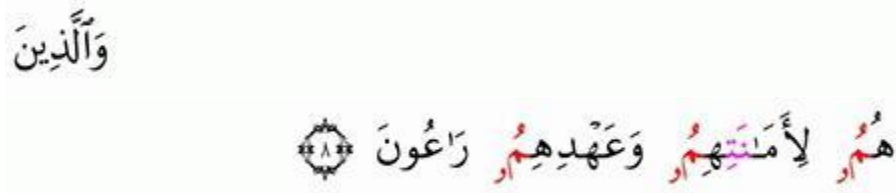
Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... their trust ..."

According to [the article](#) by Farid, [Ibn Muḥayṣin](#) also recited it that way. [His source](#) is Iṭḥaf Fuḍalā' al-Bashar, p. 402. [I confirmed it.](#)

Al-Bazee's narration from imam Ibn Kathir:



2) Legacy.quran.com/23/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... [their prayer](#) ..."

3) Legacy.quran.com/23/14

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer and Shu'ba read it as: "[bone](#)".

Shu'ba's narration from imam 'Asem:

ثُمَّ
خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عَظْمًا فَكَسَوْنَا الْعَظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

4) Legacy.quran.com/23/21

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... in livestock: It gives you to drink ..."

This difference is repeated in Legacy.quran.com/16/66.

5) Legacy.quran.com/23/27

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs read it as: "...of each (male and female) kind, one couple..."

This is repeated. Please go back to Legacy.quran.com/11/40.

Shu'ba's narration from imam 'Asem:

فَأَوْحَيْنَا إِلَيْهِ أَنْ
أَصْنَعَ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
فَأَسْلَكَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٢٩﴾

Legacy.quran.com/23/29

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/23/29, in his article, Farid notes that

Shu'ba read this ayah differently regarding “**manzilan**”. **I confirmed it.**

أبو حيوة، وابن أبي عتبة، وأبان، والمفضل

also recited it that way. **My source** is Kāmil, pg.606.

Shu'ba's narration from imam 'Asem:

وَقُلْ رَبِّ أَنْزِلْنِي مَنَزِلًا مُبَارَكًا
وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

6) Legacy.quran.com/23/51 (It is not included).

7)

A) Legacy.quran.com/23/52

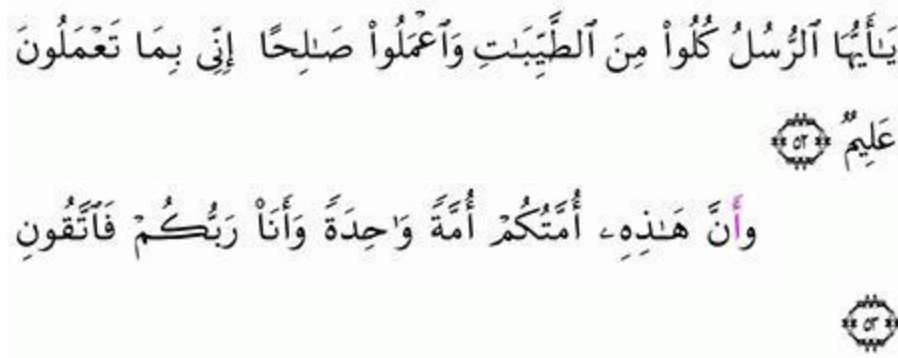
Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "... of what you do. And

(know) that this community . . ."

Al-Duri's narration from imam Abū 'Amr:



B) Legacy.quran.com/23/52

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

According to [the article](#) by Farid, there is **another difference** that affects the meaning

which is **from imam Ibn 'Amer. I confirmed it.**

Hisham's narration from imam Ibn 'Āmir:

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ



8) Legacy.quran.com/23/67

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... conversing by night (about it), (yet) blaspheming."

According to [the article](#) by Farid, [Ibn Muḥayyis](#) also recited it that way. [His source](#) is Ithāf Fuḍalā' al-Bashar, p.405. [I confirmed it.](#)

Warsh's narration from imam Nafie':

مُسْتَكْبِرِينَ بِهِ، سَمِيراً تَهْجُرُونَ

9) Legacy.quran.com/23/82

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "'Can it be that when we have died and become dust and bones **we** will really be resurrected?'"

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "'When we have died and become dust and bones, can it be that we will really be resurrected?"

10) Legacy.quran.com/23/85

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Say^{sg}, 'Will you not constantly remember ?'"

11) Legacy.quran.com/23/87

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "They will say, 'Allah.'"

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Baṣra**.

[His source](#) is Al-Nashr, 2/246. **I confirmed it.**

Ruways's narration from imam Ya'qub:

سَيَقُولُونَ **اللَّهُ** قُلْ أَفَلَا تَتَّقُونَ

12) Legacy.quran.com/23/89

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "They will say, 'Allah.'"

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Baṣra**.

[His source](#) is Al-Nashr, 2/246. **I confirmed it.**

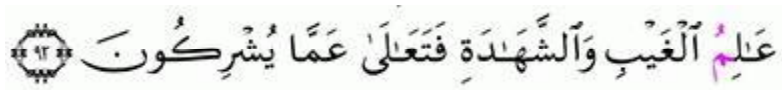
13) Legacy.quran.com/23/92

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Shu'ba, Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: "... describe. (He is) the Knower of ..."

Shu'ba's narration from imam 'Asem:



14) Legacy.quran.com/23/111

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... patiently. **Indeed**, it is they ..."

15) Legacy.quran.com/23/112

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza and Al-Kesa'i read it as: "Say ^{sg}, 'How long...'"

16) Legacy.quran.com/23/114

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "Say^{sg}, 'You remained...'"

17) Legacy.quran.com/23/115

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... you would not return?"

Total differences: 460/2,791

Surah 24

1)

A) Legacy.quran.com/24/1

Sample A: 8 out of the 10 imams.

I found **an authentic hadith** that supports this sample:

<https://sunnah.com/abudawud/32/40>

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... and did ordain ..."

Al-Duri's narration from imam Abū 'Amr:

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ



B) Legacy.quran.com/24/1

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you may **constantly remember.**"

2) Legacy.quran.com/24/6

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . then **the testimony of one of them (is binding)—four oaths** by Allah . . ."

Shu'ba's narration from imam 'Asem:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦١﴾

3) Legacy.quran.com/24/7

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ya'qub read it as: "... may Allah's curse be upon him ..."

When it comes to **Fadel Soliman, Bridges' translation at Quran.com**, there is a translation error. Sheikh Fadel Soliman usually translates the word, “**انّ**” as “that” but in this ayah, he translated it as “indeed”.

Ruways's narration from imam Ya'qub:

وَالْخَمِيسَةُ أَنْ لَعَنَتْهُ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ



4) Legacy.quran.com/24/8 (It is not included).

5) Legacy.quran.com/24/9

Sample A: 1 out of the 10 imams.

while¹ the fifth is: may Allah's wrath indeed be upon her if he is of the truthful.

— **Fadel Soliman, Bridges' translation**

الزَّعْفَرَانِي

also recited it the same way as **Hafs**. My source is Kāmil, pg.607.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Nafie', Ya'qub and Hafs read it as: "... liars. 9And the fifth is: may Allah's wrath indeed be upon her ..."

Shu'ba's narration from imam 'Asem:

وَيَذَرُوهَا
عَنْهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ
وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

Sample C: 1 out of the 10 imams.

Nafie' read it as: "... liars. 9And the fifth is that Allah's wrath will have fallen upon her ..."

Warsh's narration from imam Nafie':

وَيَذَرُوهَا عَنْهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْكَذِبِينَ
وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

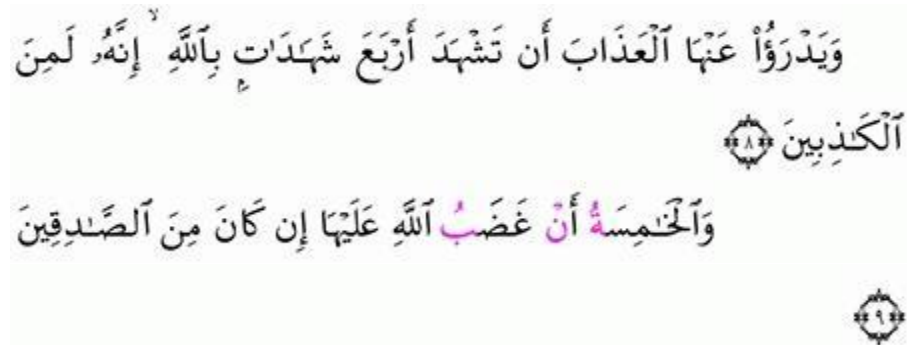
Sample D: 1 out of the 10 imams.

Ya'qub read it as: "... liars. 9And the fifth is: may Allah's wrath be upon her ..."

الحسن

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 409.

Ruways's narration from imam Ya'qub:



Legacy.quran.com/24/31

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/24/31, in his article, Farid notes that

imam **Ibn 'Amer**, and **Shu'ba** read this ayah differently regarding, “**gayra**”. I confirmed it.

Imam Abu Ja'far too.

In addition, I **noticed** that imam **Ibn 'Amer** read **أَيَّه** with a damma. According to **Al-**

Sab'a, p. 455, **that pattern is also repeated** in Legacy.quran.com/43/39 and

Legacy.quran.com/55/31. I confirmed it:

<https://www.nquran.com/ar/index.php?group=multi>.

Hisham's narration from imam Ibn 'Āmir:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَحِفْظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ
إِخْوَانَهُنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ
مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ
أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا ۖ إِنَّهُ السَّمِيعُ الْعَلِيمُ ۝ ٣١ ۞

6) Legacy.quran.com/24/34

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... clarified signs .

.."

Shu'ba's narration from imam 'Asem:

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ
خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٤﴾

7) Legacy.quran.com/24/35

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Ibn Kathir, Abu 'Amr, Abu Ja'far, Ya'qub, Nafie', Ibn 'Amer and Hafs read "kindled" in

masculine form referring to the lamp being kindled from the oil of a blessed tree. All others read

it in feminine form referring to the glass being kindled.

Shu'ba's narration from imam 'Asem:

﴿ اللَّهُ نُورُ السَّمَوَاتِ
وَالْأَرْضِ مِثْلُ نُورِهِ، كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ۚ تَوَقَّدُ مِن شَجَرَةٍ مُّبَارَكَةٍ
زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْآمَثَلِ
لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٥﴾

8) Legacy.quran.com/24/36

9) Legacy.quran.com/24/37 (It is not included).

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer, and Shu'ba read it as: "He is highly exalted therein, mornings and before sunset — 37men whom . . ."

Shu'ba's narration from imam 'Asem:

فِي بُيُوتٍ أَدْنَى اللَّهِ أَنْ تَرْفَعَ
وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٧﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يُخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

10) Legacy.quran.com/24/40

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Bazzi read it as: ". . . above which are clouds of darkness(es) . . ." Qunbul read it as: ". . . above which are clouds. (These) darkness(es) (are) one upon the other."

ابن محيصن

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 412.

Al-Bazee's narration from imam Ibn Kathir:

أَوْ كَظُلُمَتِ فِي نَحْرِ لُجِّي يَغْشَاهُ مَوْجٌ مِّنْ
فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَتِ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا
أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرْنَهَا وَمَنْ لَّمْ تَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ ﴿٢٩﴾

Qumbul's narration from imam Ibn Kathir:

أَوْ كَظُلُمَتِ فِي نَحْرِ لُجِّي يَغْشَاهُ مَوْجٌ مِّنْ
فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَتِ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا
أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرْنَهَا وَمَنْ لَّمْ تَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ ﴿٢٩﴾

Al-Bazee also recited it that way. Besides Al-Bazee,

ابن محيـصن

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/24/40>.

11) Legacy.quran.com/24/43

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "And He bestows from on high, from the sky—from mountains . . ."

12) Legacy.quran.com/24/45

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "And Allah is the Creator of every treading creature . . ."

Khalaf's narration from imam Hamza:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ، وَمِنْهُمْ
مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ تَخْلُقُ اللَّهُ مَا
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

13) Legacy.quran.com/24/46

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All except for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . clarified signs . . ."

This is **repeated**. Please go back to Legacy.quran.com/24/34.

14) Legacy.quran.com/24/48

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... in order to have it judged between them ..."

This is **repeated**. Please go back to Legacy.quran.com/2/213.

15) Legacy.quran.com/24/51

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... in order to have it judged between them ..."

16) Legacy.quran.com/24/55

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... as those before them were made successors (of others) ..."

الأعمش

also recited it the same way as **Shu'ba** regarding, “استخلف”. My source is Ithāf Fuḍalā'

al-Bashar, page 413.

According to the article by Farid, he notes that **imam Ibn Kathir** recited in the same way as **Shu'ba** regarding, “**wa-la-yubdilannahum**”. I confirmed it. **Imam Ya'qub** too.

Shu'ba's narration from imam 'Asem:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم
مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٧﴾

17) Legacy.quran.com/24/57

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Hamza read it as: "Those who have denied should never think that they can thwart . . ."

18) Legacy.quran.com/24/58

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: All except for Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: ". . . seek your permission (before entering). Three occasions . . ."

There is a mistake there. “All except” should not have been included.

Shu‘ba’s narration from imam ‘Asem:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذَّكُمْ الَّذِينَ
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّنْ
قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ
صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى
بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

19) Legacy.quran.com/24/64

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... they return to Him ..."

Total differences: 479/2,855

Surah 25

1) Legacy.quran.com/25/8

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "...from which we eat."

2) Legacy.quran.com/25/10

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Ibn 'Amer and Shu'ba read it as: "... would provide you^{sg} with better than that—Gardens beneath which rivers flow. And He would make for you palaces."

Shu'ba's narration from imam 'Asem:

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَتَجْعَلُ لَكَ قُصُورًا

3)

A) Legacy.quran.com/25/17

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Hafs, Abu Ja'far and Ya'qub read it as: "... when **We herd them ...**"

B) Legacy.quran.com/25/17

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... then **We say ...**"

According to **the article** by Farid, **al-Ḥasan** also recited it that way. **His source** is Iṭḥāf

Fuḍalā' al-Bashar, p. 416. **I confirmed it.** However, **الشنبوذي**, is also mentioned.

4) Legacy.quran.com/25/18

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "We should not have been taken as masters . . ."

أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، وَابْنُ جُبَيْرٍ، وَالْحَسَنُ، وَقَتَادَةُ، وَابْنُ يَعْمَرَ وَعَاصِمُ
الْجَحْدَرِيُّ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/25/18>.

Isa's narration from imam Abu Ja'far:

قَالُوا سُبْحَانَكَ مَا كَانَ
يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

5) Legacy.quran.com/25/19

Sample A: 1 out of the 10 imams.

الأعمش

also recited it the same way as **Hafs**. **My source** is Ithaf Fuḍalā' al-Bashar, p. 416.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... so **they** can neither avoid (punishment) ..."

6) Legacy.quran.com/25/25

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... and **We send down the angels** in streams."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Ithaf Fuḍalā' al-Bashar, p. 417. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمِّ
وَنُنْزِلُ الْمَلَائِكَةَ تَنْزِيلًا

7)

A) Legacy.quran.com/25/48

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "wind".

According to [the article](#) by Farid, [Ibn Muḥayṣin](#) also recited it that way. [His source](#) is Iṭḥaf Fuḍalā' al-Bashar, p. 196. [I confirmed it.](#)

B) Legacy.quran.com/25/48

Sample A: 1 out of the 10 imams.

[This difference](#) is repeated. Please see Legacy.quran.com/7/57.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... [as revivers](#) ahead of His mercy".

Sample C: 4 out of the 10 imams.

All [except](#) for 'Asem, Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... [as a revival](#) ahead of His mercy".

8) Legacy.quran.com/25/50

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... that they may [remember](#) ..."

9) Legacy.quran.com/25/60

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... what He commands us?"

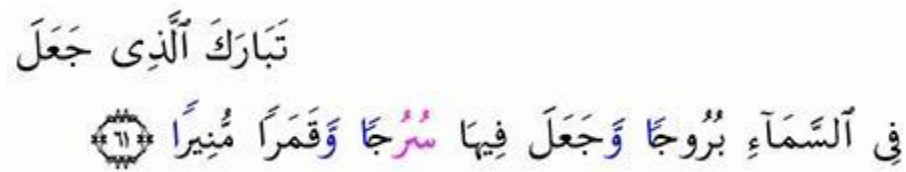
10) Legacy.quran.com/25/61

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... in it lamps and ..."

Khalaf's narration from imam Hamza:



11) Legacy.quran.com/25/62

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Khalaf read it as: "... wants to remember or wants to ..."

12) Legacy.quran.com/25/74

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All except for Nafie', Ibn kathir, Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "... our offspring ..."

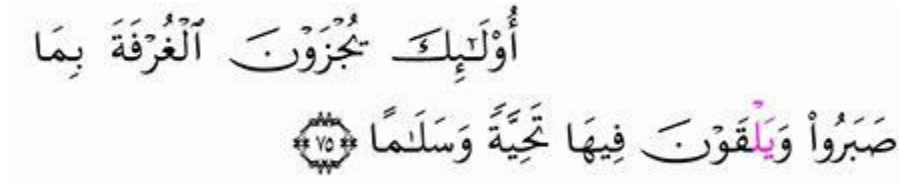
13) Legacy.quran.com/25/75

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... and will encounter therein greetings and peace ..."

Shu'ba's narration from imam 'Asem:



Total differences: 492/2,932

Surah 26

1) Legacy.quran.com/26/4

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... We can send down upon them ..."

2) Legacy.quran.com/26/12

3) Legacy.quran.com/26/13

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "I fear that they will disbelieve me 13 and that my chest will tighten and my tongue will not be fluent ..."

أبو حيوة، وزائدة عن الأعْمَش، والسَّمان عن طَلْحَة والزَّعْفَرَانِي، وابن مِقْسَمٍ

also recited it the same way as Ya'qub. My source is Kāmil, pg.611.

Ruways's narration from imam Ya'qub:

قَالَ رَبِّ إِنِّي
أَخَافُ أَنْ يُكَذِّبُونِ ۖ
وَيَضِيقَ صَدْرِي وَلَا يَنْطَلِقَ لِسَانِي
فَأَرْسِلْ إِلَى هَارُونَ ۖ

4) Legacy.quran.com/26/56

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Hisham, Abu Ja'far and Ya'qub read it as: "... we
are constantly cautious."

Ruways's narration from imam Ya'qub:

وَأَنَا لَجَمِيعُ
حَذِرُونَ ۖ

5) Legacy.quran.com/26/111

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "Shall we believe in you and your followers— the lowliest?"

عَبْدُ اللَّهِ، وَابْنُ عَبَّاسٍ، وَالْأَعْمَشُ، وَأَبُو حَيَّوَةَ، وَالضَّحَّاكُ، وَابْنُ السَّمِيعِ، وَسَعِيدُ بْنُ
أَبِي سَعْدٍ الْأَنْصَارِيُّ، وَطَلْحَةُ

also recited it the same way as **Ya'qub**. My source is Tafsir Abu Hayyan:

<https://tafsir.app/albahr-almuheet/26/111>.

By the way, when you see عَبْدُ اللَّهِ without a mention of a second name, it refers to **Abdullah**

ibn Masud. You will see that throughout **Sahih al-Bukhari** and other books. May Allah be pleased with him and the Companions of the Prophet Muhammad (peace be upon him).

Ruways's narration from imam Ya'qub:

قَالُوا أَنْتُمْ لَكُمْ وَأَتَّبَعَكَ الْأَرْذَلُونَ

6) [Legacy.quran.com/26/137](https://legacy.quran.com/26/137)

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

All **except** for Nafie', Ibn 'Amer, 'Asem, Hamza and Khalaf read it as: "... but the **creation** of the
ancients ..."

Ruways's narration from imam Ya'qub:

إِنْ هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ

7) Legacy.quran.com/26/149

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "... with great skill?"

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ

8) Legacy.quran.com/26/187

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs read it as: "... make fragments from heaven ..."

Important note: If you observe carefully, you will see that **Sahih International** has also used the word "fragments" in their translation of that ayah, even though their translation is based on **Hafs' narration from imam 'Asem**. I do not know how the meaning is affected.

However, all except for Hafs read it as "كُسِفًا".

On pg. 361 of Ithāf Fuḍalā' al-Bashar, sheikh **شهاب الدين** (author of the book) notes that this difference is also repeated in Legacy.quran.com/17/92 (I did not see this in Fadel Soliman, Bridges' translation at Quran.com and in that ayah, Shu'ba, imam Nafie', Ibn 'Āmir, and Abu Ja'far recited the same way as Hafs).

He notes that it is also repeated in Legacy.quran.com/30/48 (I did not see this in Fadel Soliman, Bridges' translation at Quran.com and in that ayah, all except Ibn 'Āmir, and Abu Ja'far recited the same way as Hafs),

He notes that it is also repeated in Legacy.quran.com/34/9.

Interestingly, all of them read it the same way for Legacy.quran.com/52/44.

When it comes to Legacy.quran.com/26/187 and Legacy.quran.com/34/9,

ابن مقسم

recited it the same way as Hafs. My source is Kāmil, pg.589.

Shu'ba's narration from imam 'Asem:

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِن

الصَّادِقِينَ ﴿١٧٧﴾

9) Legacy.quran.com/26/193

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu 'Amr, Hafs and Abu Ja'far read it as: "He **bestowed** the Trustworthy Spirit with it **from on high** . . ."

Shu'ba's narration from imam 'Asem:

نَزَّلَ بِهِ الرُّوحَ

الْأَمِينِ ﴿١٧٧﴾

Legacy.quran.com/26/197

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/26/197, in his article, Farid notes that

Imam Ibn 'Amer read this ayah differently regarding, “**takun lahum āyatun**”. I confirmed it.

He also notes that Ibn Abī 'Abla also recited it that way. His source is Al-Kāmil, p. 612. I confirmed it. **However,**

أبو حيوة، والزَّعْفَرَانِي are also mentioned.

Hisham's narration from imam Ibn 'Āmir:

أَوَّلَمَ تَكُنْ هُمْ ءَايَةٌ أَنْ يَعْلَمَهُدُ عُلَمَتُؤَا بَنِي إِسْرَءِيلَ



10) Legacy.quran.com/26/217

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: “**Then** place your trust . . .”

Hisham's narration from imam Ibn 'Āmir:

فَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

Total differences: 502/3,159

Surah 27

1) Legacy.quran.com/27/7

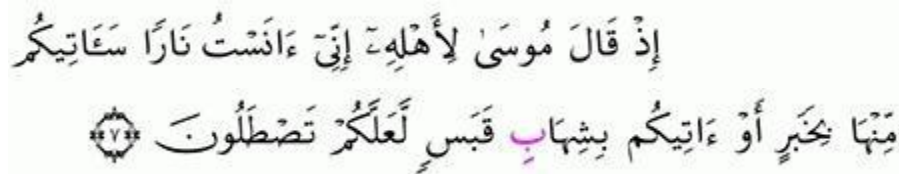
Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... or bring you

a firebrand of a borrowed flame ..."

Hisham's narration from imam Ibn 'Āmir:



إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاءَتِ كُفْرُهَا مِنْهَا يَخْبَرُ أَوْ آتَيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

Legacy.quran.com/27/21

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/27/21, in his article, Farid notes that

Imam Ibn Kathir read this ayah differently regarding, “**la-ya'tiyannanī**”. **I confirmed it.**

He also notes that the recitation of **imam Ibn Kathir** is supported by the **Muṣḥaf of al-**

Makkah. **His source** is Al-Nashr, 2/253. **I confirmed it.**

Al-Sab‘a, p. 479 also states that.

Al-Bazee’s narration from imam Ibn Kathir:

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَأْذَنَّهُ
أَوْ لَيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾

2) Legacy.quran.com/27/24 (It is not included).

3) Legacy.quran.com/27/25

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira’at: Al-Kesa’i, Abu Ja’afar and Roways read it as: “. . . that they are not guided. 25’How can they not prostrate themselves to Allah, Who brings out what is hidden in the heavens and the earth . . . make public?”

Ruways’s narration from imam Ya‘qub:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٢١﴾

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي تُخْرِجُ الْخَبَاءَ فِي
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا يُعْلِنُونَ ﴿٢٥﴾

3) Legacy.quran.com/27/25

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs and Al-Kesa'i read it as: ". . . whatever **they hide** and
whatever **they make public**."

Al-Layth's narration from imam Kisā'i:

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي تُخْرِجُ الْخَبَاءَ فِي
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

4) Legacy.quran.com/27/49

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "that **you will surely attack him** and his family at
night, and then **you will emphatically tell** his kinsman . . ."

Khalaf's narration from imam Hamza:



5) Legacy.quran.com/27/51

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... how the outcome of their scheming **was: We** did destroy them . . ."

6) Legacy.quran.com/27/59

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Abu 'Amr, 'Asem and Ya'qub read it as: "... what **you pl** associate?"

7) Legacy.quran.com/27/62

Sample A: 3 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr, Hisham and Rouh read it as: "Little do **they constantly remember.**"

Sample C: 3 out of the 10 imams.

All **except** for Abu 'Amr, Hisham, Rouh, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . little
do you ^{pl} constantly remember".

8)

A) Legacy.quran.com/27/63

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "wind".

B) Legacy.quran.com/27/63

Sample A: 1 out of the 10 imams.

This difference is repeated. Please see Legacy.quran.com/7/57.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer and Ya'qub read it as: ". .

. as **revivers** ahead of His mercy."

Sample C: 3 out of the 10 imams.

All **except** for 'Asem, Nafie, Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer and Ya'qub read it as: ". . .

.as **a revival** ahead of His mercy."

9) Legacy.quran.com/27/66

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Abu Ja'far, and Ya'qub read it as: "... rather, **their knowledge has been grasped in the Hereafter** ..."

Ruways's narration from imam Ya'qub:

بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي
شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٧﴾

10) Legacy.quran.com/27/67

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Al-Kesa'i read it as: "**Can it be that** when we have become dust, and our forefathers, **we** will really be brought out?"

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "**When** we have become dust—can it be that we will really be ..."

11) Legacy.quran.com/27/80

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... nor can **the deaf hear** ..."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is *Iṭḥāf Fuḍalā' al-Bashar*, p. 431. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا يَسْمَعُ الصُّمُّ
الدُّعَاءَ إِذَا وَلَّوْا مُدَبِّرِينَ ﴿٨٢﴾

12) Legacy.quran.com/27/81

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Nor **do you guide** the blind . . ."

الشنبوزي

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 431.

Khalaf's narration from imam Hamza:

وَمَا أَنْتَ تَهْدِي الْعُمْى عَنْ
ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

13) Legacy.quran.com/27/82

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... a treading creature that will speak to them. Indeed, mankind ..."

Legacy.quran.com/27/87

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/27/87, in his article, Farid notes that

imam Ibn 'Amer, Abū 'Amr, Ibn Kathir, Nafie', Kisā'ī, and Shu'ba read this ayah differently in regarding, "ātūhu". I confirmed it. Imam Abu Ja'far and Ya'qub too.

Shu'ba's narration from imam 'Asem:

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ
دَاخِرِينَ

14) Legacy.quran.com/27/88

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Hisham, Abu 'Amr and Ya'qub read it as: "... what **they** do."

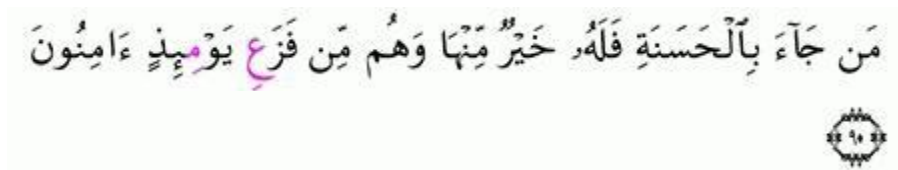
15) Legacy.quran.com/27/89

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... from **the** **horror** of that day ..."

Ruways's narration from imam Ya'qub:



16) Legacy.quran.com/27/93

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "... what **they** **do.**"

Total differences: 518/3,252

Surah 28

1) Legacy.quran.com/28/6

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... and so that Pharaoh and Hamān and their troops would see from them the very thing they used to fear."

Khalaf's narration from imam Hamza:

وَنُـمَكِّنَ لَهُمْ فِي الْأَرْضِ وَيَبْرِيْ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦٦﴾

2) Legacy.quran.com/28/37

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "Moses said . . ."

According to [the article](#) by Farid, this recitation is supported by the [the Muṣḥaf of al-Makkah](#). His source is Al-Nashr, 2/256. [I confirmed it.](#)

[Al-Sab'a](#), p. 494 also states that.

3) Legacy.quran.com/28/39

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... would not return to Us."

4) Legacy.quran.com/28/48

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "Two **sorcerers**, backing . . ."

Ruways's narration from imam Ya'qub:

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ
مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٥٨﴾

Legacy.quran.com/28/57

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/28/57, in his article, Farid notes that

imam Nafie' read this ayah differently regarding, "**tujbā**". I confirmed it. Imam **Abu Ja'far**
and **Ruways** too.

Warsh's narration from imam Nafie':

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفَ مِنْ أَرْضِنَا أَوَلَمْ
نُمْكِن لَّهُمْ حَرَمًا - أَمِنَّا نَجْئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا
مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٠﴾

5) Legacy.quran.com/28/60

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Do they not reason?"

6) Legacy.quran.com/28/70

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... you return."

7) Legacy.quran.com/28/82

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except Hafs and Ya'qub read it as: "Had Allah not been gracious to us, we would have been swallowed. No wonder . . ."

Shu'ba's narration from imam 'Asem:

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا
مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا
وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٢٨﴾

8) Legacy.quran.com/28/88

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... you return."

Total differences: 526/3,340

Surah 29

1) Legacy.quran.com/29/17

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... you return."

2) Legacy.quran.com/29/19

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "Have you ^{pl} not seen . . ."

Legacy.quran.com/29/25

Sample A: 1 out of the 10 imams.

Hafs and imam Hamza.

Sample B: 4 out of the 10 imams.

Imam Ibn 'Amer, 'Nafie', Abu Ja'far, Khalaf, and Shu'ba.

Sample C: 4 out of the 10 imams.

Imam Ibn Kathir, Kisā'i, Abū 'Amr, and Ya'qub.

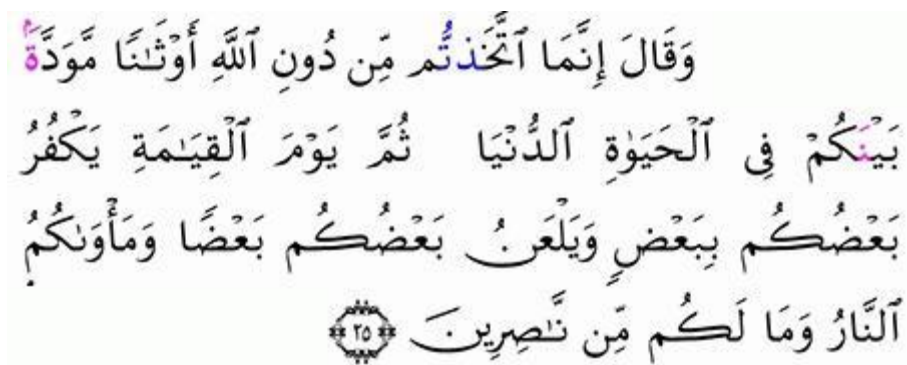
I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/29/25, in his article, Farid notes that

imam Ibn 'Amer, 'Nafie', and Shu'ba read this ayah differently regarding

“mawaddatan baynakum”. I confirmed it. Imam Abu Ja'far and Khalaf too.

Shu'ba's narration from imam 'Asem:



Isa's narration from imam Abu Ja'far:

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا
مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَنُكُمُ
النَّارُ وَمَا لَكُم مِّن تَصْرِيحٍ ﴿٢٤﴾

Warsh's narration from imam Nafie' min tareeq al-Asbahaan:

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَنُكُمُ
النَّارُ وَمَا لَكُم مِّن تَصْرِيحٍ ﴿٢٤﴾

Look at this. Subhanallah, it is amazing how precisely the Quran is preserved.

For explanation of Warsh's narration from imam Nafie' min tareeq al-Asbahaan, please

see this article: <https://www.abouttajweed.com/011205.htm>

Al-Bazee's narration from imam Ibn Kathir:

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَهُمُ
النَّارُ وَمَا لَكُم مِّن تَصْرِيفٍ ﴿٢٨﴾

3) Legacy.quran.com/29/28

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Ibn 'Amer, Hafs, Abu Ja'far and Ya'qub read it as: "Can it be that you do approach obscenity such as nobody in all realms has ever committed before you?"

4) Legacy.quran.com/29/31

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham and Ibn Zekwan in one of his narrations read it as: "Abraham".

5) Legacy.quran.com/29/32

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... we will most surely save him ..."

6) Legacy.quran.com/29/33

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Abu 'Amr, Ibn 'Amer, Hafs and Abu Ja'far read it as: "... we will **save you** and ..."

7) Legacy.quran.com/29/34

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "Indeed, **We will send from on high** upon the people of this town . .

."

شامي غير ابن حيوة وابن مِقْسَمٍ، وأبو الحسن، والجعفي، والمُعَلَّى عن أبي

بكر، وعبد الوارث عن أبي عمرو

also recited it that way. **My source** is Kāmil, pg.489.

8) Legacy.quran.com/29/42

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** Abu 'Amr, 'Asem and Ya'qub read it as: "... what **you** ^{pl}call upon ..."

9) Legacy.quran.com/29/50

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "Why **is no sign** sent down . .

."

10) Legacy.quran.com/29/55

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** Nafie', 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and **We say** . . ."

11) Legacy.quran.com/29/57

Sample A: 7 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: ". . . then to Us **they are returned.**"

Sample C: 1 out of the 10 imams.

Ya'qub read it as: ". . . then to Us **you pl return.**"

12) Legacy.quran.com/29/58

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: ". . . We will **lodge** them in . . ."

Khalaf's narration from imam Hamza:

وَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُثَوِّنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَمَلِينَ ﴿٥١﴾

13) Legacy.quran.com/29/66

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Qaloun, Ibn Kathir, Hamza, Al-Kesa'i, and Khalaf read it as: "... and let them enjoy ..."

Khalaf's narration from imam Hamza:

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ
يَعْلَمُونَ ﴿٦١﴾

Total differences: 539/3,409

Surah 30

1) Legacy.quran.com/30/10

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far and Ya'qub read it as: "Then the consequence for those who committed evil was absolute evil ..."

Ruways's narration from imam Ya'qub:

ثُمَّ كَانَ عَقِبَهُ الَّذِينَ أَسْأَوْا
الْأُسْوَى أَنْ كَذَبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١١﴾

2) Legacy.quran.com/30/11

Sample A: 7 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr and Shu'ba read it as: "... then to Him they are returned."

Sample C: 0 out of the 10 imams.

Rouh read it as: "... then to Him they return."

There is a mistake here. Rawh read it the same way as Ruways:

<https://www.nquran.com/ar/index.php?group=multi>.

Sample C: 1 out of the 10 imams.

Roways read it as: "... then to Him you pl return." Rawh read it the same way as Ruways too.

Please also see [Legacy.quran.com/2/28](https://www.legacyquran.com/2/28).

Ruways's narration from imam Ya'qub:

اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تَرْجِعُونَ ﴿١١﴾

Rawh's narration from imam Ya'qub:

اللَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

3) Legacy.quran.com/30/19

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Khalaf and Ibn Zekwan read it as: "... and likewise you ^{pl} come out."

4) Legacy.quran.com/30/22

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... for (people of) all realms."

Important note: Obviously, there are other imams of qiraat besides the 10. All **except** does not mean all imams of qiraat. Rather, it only refers to the famous 10. When it comes to **this ayah**, I find it interesting how **Hafs** read the ayah with a **different phrase** from the others. That shows me that the **qiraat of the Quran** were and are **verified**. If it was a mistake, he **would have been corrected** especially since he lived in **Kufa**.

In a **mutawatir** **hadith**, the Prophet (peace be upon him) condemned lying about him with Hellfire, lying about Allah is a much greater sin: <http://Legacy.quran.com/6/93>.

حماد بن شعيب عن أبي بكر، وعصمة عن عاصم، ويونس عن أبي عمرو

also recited it the same way as **Hafs**. My source is Kāmil, pg.616.

I checked another source, and it mentions similar reciters:

حَمَّادُ بْنُ شُعَيْبٍ عَنْ أَبِي بَكْرٍ، وَعَلْقَمَةُ عَنْ عَاصِمٍ، وَيُونُسُ عَنْ أَبِي عَمْرٍو

My other source is **Tafsir Abu Hayyan**: <https://tafsir.app/albahr-almuheet/30/22>.

Shu'ba's narration from imam 'Asem:

وَمِنْ
ءَايَاتِهِ، خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتَلَفَ أَلْسِنَتِكُمْ
وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

5) Legacy.quran.com/30/24

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... and He sends down water ..."

6) Legacy.quran.com/30/32

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al-Kesa'i read it as: "... the ones who have separated from their religion ..."

Khalaf's narration from imam Hamza:

مِنَ الَّذِينَ فَارَقُوا
دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٩﴾

7)

A) Legacy.quran.com/30/39

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn kathir read it as: "And whatever you^{pl} have come up with in usury so that it increases

... "

This difference is repeated. Please see Legacy.quran.com/2/233.

B) Legacy.quran.com/30/39

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu Ja'far and Ya'qub read it as: "... in usury to increase it through people's ..."

Ruways's narration from imam Ya'qub:

وَمَا ءَاتَيْتُمْ مِّن رَّبًّا
لِّتَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

8) Legacy.quran.com/30/40

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, and Khalaf read it as: "... above what you^{pl} associate ..."

9) Legacy.quran.com/30/41

Sample A: 6 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Qunbul and Rouh read it as: "so that We may make them taste ..."

10) Legacy.quran.com/30/48

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "... wind so it stirs ..."

11) Legacy.quran.com/30/49

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... before it was sent down upon them they were ..."

12) Legacy.quran.com/30/50

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: "... the effect of .."

Shu'ba's narration from imam 'Asem:

فَانْظُرْ إِلَى أَثَرِ رَحْمَتِ اللَّهِ كَيْفَ تُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

13) Legacy.quran.com/30/52

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... nor can the deaf hear the call ..."

This difference is repeated. Please see Legacy.quran.com/27/80.

14) Legacy.quran.com/30/53

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Nor do you ^{sg} guide the blind . . ."

It is repeated. Please see Legacy.quran.com/27/81.

Total differences: 553/3,469

Surah 31

Legacy.quran.com/31/3

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/31/3, in his article, Farid notes that

imam Hamza read this ayah differently regarding, "wa-rahmatun". I confirmed it. He also notes that Al-A'mash also recited it that way. His source is Ithāf Fuḍalā' al-Bashar, p. 447.

I confirmed it.

Khalaf's narration from imam Hamza:



1)

A) Legacy.quran.com/31/6

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... to stray from the way ..."

B) Legacy.quran.com/31/6

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "and he takes it for ..."

Al-Bazee's narration from imam Ibn Kathir:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ
عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ
مُّهِينٌ

2) Legacy.quran.com/31/16

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "O my child, if the weight of a mustard-seed be then in a rock ..."

Warsh's narration from imam Nafie':

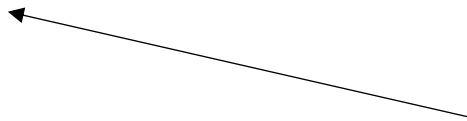
يَلْبَنِي إِنَّهَا إِنْ تَكُ مِثْقَالُ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ
بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٥﴾

3) Legacy.quran.com/31/20

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Hafs and Abu Ja'far read it as: "... with a blessing, both ..."



There is a mistake there. It should be "all except Nafie'..."

Shu'ba's narration from imam 'Asem:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ
فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

4) Legacy.quran.com/31/27

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "And were all the trees on earth pens, and were the

sea replenished ..."

Ruways's narration from imam Ya'qub:

وَلَوْ أَنَّمَا فِي
الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَنْحَارٍ
مَا نَفِدتْ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

5) Legacy.quran.com/31/30

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer, Shu'ba and Abu Ja'far read it as: "... what you ^{pl}call upon . .

"

6) Legacy.quran.com/31/34

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Nafie', Ibn 'Amer, 'Asem and Abu Ja'far read it as: "... and He **sends down the**

rain and He knows . . ."

Total differences: 559/3,503

Surah 32

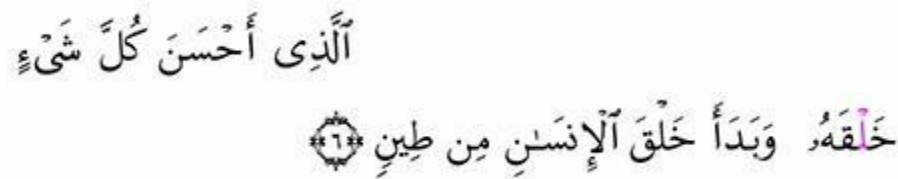
1) Legacy.quran.com/32/7

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... Who has **made** everything excellent regarding its composition, and He ..."

Ruways's narration from imam Ya'qub:



2) Legacy.quran.com/32/10

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "'Can it be that when we have died and become dust and bones **we** will really be resurrected?'"

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "'**When** we have died and become dust and bones, can it be that we will really be resurrected?'"

3) Legacy.quran.com/32/11

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... to your Lord **you return.**"

4) Legacy.quran.com/32/17

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Ya'qub read it as: "No soul knows what I am hiding for them . . ."

Ruways's narration from imam Ya'qub:

فَلَا
تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٦﴾

5) Legacy.quran.com/32/24

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Hamza, Al-Kesa'i and Roways read it as: "... guiding by Our command, for having persevered
patiently . . ."

Ruways's narration from imam Ya'qub:

وَجَعَلْنَا مِنْهُمْ أُمَمَةً
يَهْدُونَ بِأَمْرِنَا لِمَا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿١٦﴾

Total differences: 564/3,533

Surah 33

1) Legacy.quran.com/33/2

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... of what they do."

According to **the article** by Farid, **Al-Ḥasan** also recited it the same way as **imam Abu 'Amr**. **His source** is Ithāf Fuḍalā' al-Bashar, p. 451. **I confirmed it**. However, **اليزيدي**, is also mentioned.

2) Legacy.quran.com/33/9

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... of what they do."

According to **the article** by Farid, **Al-Ḥasan** also recited it the same way as imam Abu 'Amr. **His source** is Ithāf Fuḍalā' al-Bashar, p. 451. **I confirmed it**. However, **اليزيدي**, is also mentioned.

3) Legacy.quran.com/33/13

Sample A: 1 out of the 10 imams.

السُّلَمِيُّ وَالْأَعْرَجُ وَالْيَمَانِيُّ

also recited it the same way as **Hafs**. **My source** is **Tafsir Abu Hayyan:**

<https://tafsir.app/albahr-almuheet/33/13>.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "... there is no **standing-place** for you here ..."

Shu'ba's narration from imam 'Asem:

وَإِذْ قَالَتْ طَآئِفَةٌ
مِّنْهُمْ يَتَأَهَّلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمْ
النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا
فِرَارًا ﴿١٣﴾

4) Legacy.quran.com/33/14

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie, Ibn Kathir and Abu Ja'far read it as: "... they would have come to it ..."

Al-Bazee's narration from imam Ibn Kathir:

وَلَوْ دُخِلَتْ عَلَيْهِمُ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ
لَأَتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾

5) Legacy.quran.com/33/20

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... asking each other about ..."

الحسن، والجَحْدَرِي، وَقَتَادَةَ، وَابْنُ مِقْسَمٍ، وَمَحْبُوبٌ عَنْ أَبِي عَمْرٍو

also recited it the same way as Roways. My source is Kāmil, pg.620.

Ruways's narration from imam Ya'qub:

تَحْسِبُونَ
الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوْدُوا لَوْ أَنَّهُمْ
بَادُوتَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا
فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا

6)

A) Legacy.quran.com/33/30

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir and Shu'ba read it as: "... to commit an evidenced obscenity ..."

It is repeated. Please see Legacy.quran.com/4/19.

B) Legacy.quran.com/33/30

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Ibn 'Amer read it as: "... We would double the punishment for
her twofold."

Al-Bazee's narration from imam Ibn Kathir:

يَنْسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَلْحٍ مُبِينَةٍ نَضَعِفْ
لَهَا الْعَذَابَ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾

7) Legacy.quran.com/33/31

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... He will bring her reward ..."

Khalaf's narration from imam Hamza:

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ، وَيَعْمَلْ صَالِحًا يُؤْتِهَا
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٢١﴾

8) Legacy.quran.com/33/33

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Nafie', 'Asem and Abu Ja'far read it as: "And **settle, revered**, in your houses

... "

Khalaf's narration from imam Hamza:

وَقَرَنَ
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾

9) Legacy.quran.com/33/40

Sample A: 1 out of the 10 imams.

According to [the article](#) by Farid, [Al-Ḥasan](#) also recited it that way. [His source](#) is [Iṭḥaf](#)
[Fuḍalā' al-Bashar](#), p. 455. [I confirmed it.](#)

Sample B: 9 out of the 10 imams.

Qira'at: All **except** for 'Asem read it as: "... the **sealer** of the prophets." The same Arabic word
khatimal means 'signet ring', which serves as a seal and as an adornment.

Khalaf's narration from imam Hamza:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا



10) Legacy.quran.com/33/49

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... before having touched each other ..."

Please see Legacy.quran.com/2/236.

11) Legacy.quran.com/33/67

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Ya'qub read it as: "... our many masters and our ..."

Ruways's narration from imam Ya'qub:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَاتِنَا
وَكُفَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ



12) Legacy.quran.com/33/68

Sample A: 1 out of the 10 imams.

الحسن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, pg.456.

Sample B: 9 out of the 10 imams.

Qira'at: All **except** for 'Asem read it as: "... with **a lot of curses.**"

Total differences: 576/3,606

Surah 34

1) Legacy.quran.com/34/3

Sample A: 4 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Abu Ja'far and Roways read it as: "... by my Lord, **it will come upon** you. (He is) the **Knower of the hidden realm.**"

Ruways's narration from imam Ya'qub:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا
السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ **عَلِمُ** الْغَيْبِ لَا يَعْزُبُ
عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ
ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣٨﴾

Sample C: 2 out of the 10 imams.

Hamza and Al-Kesa'i read it as: "... by my Lord, **the Superb Knower** of the hidden realm, it will come upon you."

Khalaf's narration from imam Hamza:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ
قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ **عَلَمِ الْغَيْبِ** لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا
أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢٣﴾

2)

A) Legacy.quran.com/34/5

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... attempting to thwart ..."

B) Legacy.quran.com/34/5

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Hafs and Ya'qub read it as: "... for them is a **punishment of painful torment.**"

Shu'ba's narration from imam 'Asem:

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ هُمُ
عَذَابٌ مِّن رَّجْزِ **الْإِيمِ** ﴿٢٤﴾

3)

A) Legacy.quran.com/34/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "If He wills, He can . . ."

B) Legacy.quran.com/34/9

Sample A: 1 out of the 10 imams.

This is **repeated**. Please go back to **Legacy.quran.com/26/187**.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: "fragments".

Khalaf's narration from imam Hamza:

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِن يَشَاءْ يَحْصِفْ
بِهِمُ الْأَرْضَ أَوْ يُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿١١٤﴾

4) Legacy.quran.com/34/12

Sample A: 7 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: ". . . the **winds** . . ."

شَيْبَةَ، وَابْنِ مِقْسَمٍ، وَالزَّعْفَرَانِيَّ، وَأَبُو بَشَرٍ

also recited it that way. **My source** is Kāmil, pg.494.

Sample C: 1 out of the 10 imams.

Shu'ba read it as: "And the wind (was subjected) for Solomon —its . . ."

According to **the article** by Farid, **al-Mufaḍḍal** also recited it the same way as Shu'ba. **His source** is Al-Sab'a, p. 527. **I confirmed it.**

Shu'ba's narration from imam 'Asem:

وَلِسُلَيْمَانَ الرِّيحُ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ
وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
رَبِّهِ ۚ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

5) Legacy.quran.com/34/14

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: ". . . it became clear that, had the unseen beings known what was hidden, they would not have remained . . ."

ابْنُ عَبَّاسٍ - فِيمَا ذَكَرَ ابْنُ خَالَوَيْهِ

also recited it the same way as **Roways**. **My source** is **Tafsir Abu Hayyan:**

<https://tafsir.app/albahr-almuheet/34/14>.

Ruways's narration from imam Ya'qub:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَهُمْ عَلَى مَوْتِهِ إِلَّا
دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجَنُّ أَنْ
لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

6) Legacy.quran.com/34/15

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... in their **residences** ..."

Shu'ba's narration from imam 'Asem:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ
كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٥﴾

Legacy.quran.com/34/16

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/34/16, in his article, Farid notes that

imam Abū ‘Amr read this ayah differently in regarding, “**ukuli**”. I confirmed it. Imam Ya‘qub too.

Al-Duri’s narration from imam Abū ‘Amr:

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ جَنَّاتِهِمْ
جَنَّاتٍ ذَوَاتِ أَكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

7) Legacy.quran.com/34/17

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira’at: Nafie’, Ibn Kathir, Abu ‘Amr, Ibn ‘Amer, Shu’ba and Abu Ja’far read it as: “. . . and who is (thus) repaid except the staunch denier?”

Shu’ba’s narration from imam ‘Asem:

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ جُزِيَ إِلَّا الْكَفُورُ ﴿١٧﴾

8) Legacy.quran.com/34/19

Sample A: 9 out of the 10 imams.


Sample B: 1 out of the 10 imams.

Qira’at: Ya‘qub read it as: “Our Lord has lengthened the distances . . .”

أبو حيوة

also recited it that way. [My source](#) is Kāmil, pg.622.

Ruways's narration from imam Ya'qub:

فَقَالُوا
رَبُّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ



9) Legacy.quran.com/34/20

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "And surely, Iblis's
assumption about them was confirmed."

Ruways's narration from imam Ya'qub:

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ
الْمُؤْمِنِينَ


10)

A) Legacy.quran.com/34/23

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "... except for one who has been given permission."

Khalaf's narration from imam Hamza:

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ
عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ

B) Legacy.quran.com/34/23

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Ya'qub read it as: "Until, when He has dispelled fear from their hearts, they say ..."

Ruways's narration from imam Ya'qub:

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ
عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ

A) Legacy.quran.com/34/37

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... for those there is double as a repayment ..."

ابْنِ مِقْسَمٍ وَاِبْنِ أَبِي عُبَلَةَ

also recited it that way. [My source](#) is Kāmil, pg.399.

Ruways's narration from imam Ya'qub:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُقَرَّبُكُمْ عِنْدَنَا
زُلْفَى إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ جَزَاءٌ الْضَعْفُ
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ

B) Legacy.quran.com/34/37

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Chamber".

According to [the article](#) by Farid, [Ṭalḥa](#) and [Al-A'mash](#) also recited it that way. [His source](#) is Al-Kāmil, p. 623. [I confirmed it.](#)

Khalaf's narration from imam Hamza:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا
مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَعْدِ بِمَا
عَمِلُوا وَهُمْ فِي الْغُرَفِ ءَامِنُونَ

12) Legacy.quran.com/34/38

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... attempting to thwart ..."

13) Legacy.quran.com/34/40

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs and Ya'qub read it as: "... when We herd them ..."

Shu'ba's narration from imam 'Asem:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلْمَلَيْكَةِ أَهْلُؤُلَاءِ إِنَّاكُمْ كَانُوا
يَعْبُدُونَ

Total differences: 589/3,660

Surah 35

Legacy.quran.com/35/3

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/35/3, in his article, Farid notes that

imam Hamza read this ayah differently regarding, “**gayri**”. I confirmed it. Imam Khalaf, Abu Ja'far, and Kisā'i too.

Khalaf's narration from imam Hamza:

يَتَأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ﴿٣٥﴾

1) Legacy.quran.com/35/4

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... all matters **return**."

2) Legacy.quran.com/35/8

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... so do not waste yourself sorrowing over them ..."

شَيْبَةَ، وَأَبُو حَيَوَةَ، وَقَتَادَةَ، وَحُمَيْدٍ، وَابْنُ مُحَيْصِنٍ، وَأَبُو حَاتِمٍ عَنْ نَافِعٍ، وَابْنُ مِقْسَمٍ
وَالْأَعْمَشُ

also recited it that way. [My source](#) is Kāmil, pg.623.

Isa's narration from imam Abu Ja'far:

أَفَمَنْ زَيْنَ لَهُ سُوءُ عَمَلِهِ فَرَّاهُ حَسَنًا فَإِنَّ اللَّهَ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تُذْهِبْ نَفْسَكَ عَلَيْهِمْ
حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

3) Legacy.quran.com/35/9

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i, and Khalaf read it as: "wind".

4) Legacy.quran.com/35/11

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "And no person is given a long life **nor does He cut his life**

short except . . ."

سلام، وزید، وعبد الوارث طریق الماذرانی، واللؤلؤی عن أبي عمرو، وهارون

also recited it that way. **My source** is Kāmil, pg.623.

Ruways's narration from imam Ya'qub:

وَاللّٰهُ
خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ
مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ
وَلَا يَنْقُصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٢﴾

5)

A) Legacy.quran.com/35/33

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: ". . . **into** which they **are entered** . . ."

On pg. 463 of Ithāf Fuḍalā' al-Bashar, sheikh **شهاب الدين** (author of the book) notes that this same pattern is also repeated in [Legacy.quran.com/4/124](https://legacy.quran.com/4/124). I confirmed it and it is noted in **Fadel Soliman, Bridges' translation at Quran.com.**

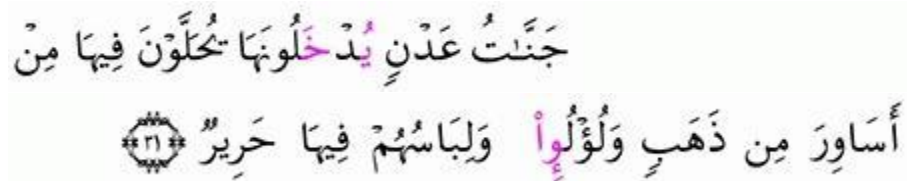
B) [Legacy.quran.com/35/33](https://legacy.quran.com/35/33)

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Nafie', 'Asem and Abu Ja'far read it as: "... with **bracelets of gold and (of) pearls** ..."

Al-Duri's narration from imam Abū 'Amr:



جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

6) [Legacy.quran.com/35/36](https://legacy.quran.com/35/36)

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Thus **every staunch denier is repaid.**"

According to [the article](#) by Farid, **Al-Hasan** also recited it the same way as imam Abu 'Amr. **His source** is Ithāf Fuḍalā' al-Bashar, p. 463. **I confirmed it.** However, **اليزيدي**, is also mentioned.

Al-Duri's narration from imam Abū 'Amr:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ
جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
عَذَابِهَا كَذَٰلِكَ يُجْزَىٰ كُلُّ كَفُورٍ ﴿٣٤﴾

7) Legacy.quran.com/35/40

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr, Hafs, Hamza and Khalaf read it as: "... rely
on **evident proofs** ..."

Shu'ba's narration from imam 'Asem:

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٣٤﴾

Total differences: 596/3,705

Surah 36

1) Legacy.quran.com/36/5

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "(It is) a **bestowal** from on high . . ."

Shu'ba's narration from imam 'Asem:

تَنْزِيلُ الْعَزِيزِ الرَّحِيمِ ﴿٥٥﴾

2) Legacy.quran.com/36/14

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: ". . . so **We overpowered** with a third."

المفضل، وأبان، وأبو حيوة، والحسن

also recited it that way. **My source** is Kāmil, pg.624.

Shu'ba's narration from imam 'Asem:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

3) Legacy.quran.com/36/19

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "Is it because you were mentioned?"

أَبُو حَيَوَة؁ وَالْأَعْمَش فِي رَوَايَة زَائِدَة؁ وَالْحَسَن؁ وَالْأَصْمَعِي عَنِ نَافِع

also recited it that way. **My source** is Kāmil, pg.625.

Isa's narration from imam Abu Ja'far:

قَالُوا طَائِرُكُمْ مَعَكُمْ
ءَايْنَ ذُكِرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

4) Legacy.quran.com/36/22

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... you return?"

5) Legacy.quran.com/36/29

Sample A: 9 out of the 10 imams.

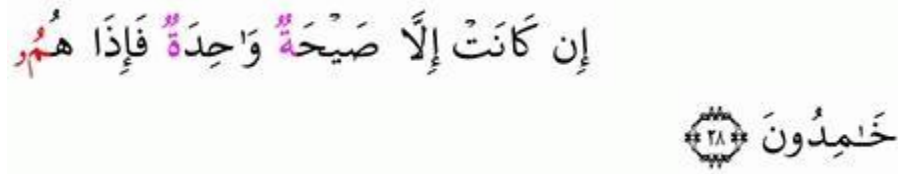
Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "Nothing happened but a single shout . . ."

شَيْبَة

also recited it that way. **My source** is Kāmil, pg.625.

Sulayman's narration from imam Abu Ja'far:



6) Legacy.quran.com/36/32

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, 'Asem, Hamza and Ibn Jammaz read it as: "And all of them, all together, will be arraigned before Us."

Isa's narration from imam Abu Ja'far:



7) Legacy.quran.com/36/35

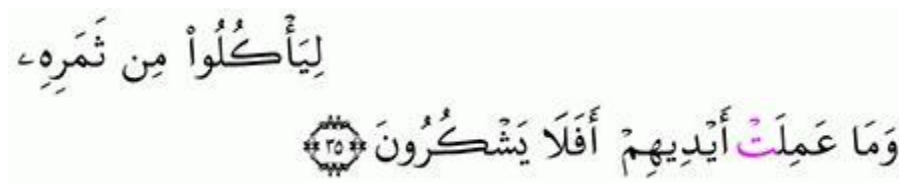
Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... from its produce and (from) their own handiwork ..."

Important note: If you observe carefully, you will see a contradiction between **Sahih International** and **Fadel Soliman, Bridges'** regarding their translation of this ayah. It is impossible for the **Quran** to have contradictions: <https://legacy.quran.com/4/82>. The contradiction between the two translations is from their interpretation of the word, “**ما**”. That word can mean “**not**” or “**what**” in Arabic. However, based on the context, I agree with **Sahih International's** translation.

Shu'ba's narration from imam 'Asem:



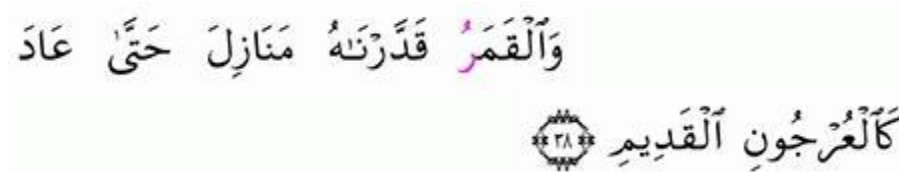
8) [Legacy.quran.com/36/39](https://legacy.quran.com/36/39)

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Rouh read it as: "And the moon: We have determined it in phases . . ."

Rawh's narration from imam Ya'qub:



9) Legacy.quran.com/36/41

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... their offspring(s) ..."

10) Legacy.quran.com/36/53

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "It was nothing but a single shout ..."

This difference is repeated. Please see Legacy.quran.com/36/29.

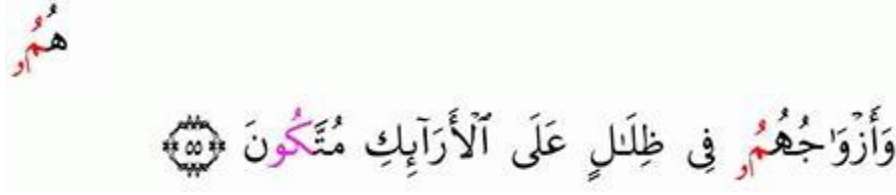
11) Legacy.quran.com/36/56

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... they and their spouses, under sunshades, reclining ..."

Khalaf's narration from imam Hamza:



12) Legacy.quran.com/36/67

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... in **their places** ..."

This is **repeated**. Please go back to Legacy.quran.com/6/135.

13) Legacy.quran.com/36/68

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Zekwan, Abu Ja'far and Ya'qub read it as: "so will **you** ^{pl} not reason?"

14) Legacy.quran.com/36/70

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... **so that you** ^{sg} **may forewarn** ..."

15) Legacy.quran.com/36/81

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "Cannot He Who created the heavens and the earth create the like of them?"

الْجَدْرِي

also recited it that way. **My source** is Kāmil, pg.625.

This difference is repeated. Please see Legacy.quran.com/46/33.

Ruways's narration from imam Ya'qub:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٣٦﴾

16) Legacy.quran.com/36/82

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Al-Kesa'i read it as: "... is to say to it, 'Be,' so it is."

17) Legacy.quran.com/36/83

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... to Him you ^{pl} return."

Total differences: 613/3,788

Surah 37

1) Legacy.quran.com/37/6

Sample A: 1 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "We have adorned the lower heaven by adorning the planets . . ."

الخزاز، وأبان

also recited it that way. [My source](#) is Kāmil, pg.627.

Shu'ba's narration from imam 'Asem:

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦٢﴾

Sample C: 7 out of the 10 imams.

All **except** for Shu'ba, Hafs and Hamza read it as: "We have adorned the lower heaven with the adornment of planets . . ."

Ruways's narration from imam Ya'qub:

إِنَّا زَيْنًا السَّمَاءَ الدُّنْيَا بِزَيْنَةٍ الْكَوَكِبِ ﴿١٦﴾

2) Legacy.quran.com/37/8

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "They cannot **hear the**
Higher . . ."

Shu'ba's narration from imam 'Asem:

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ

جَانِبٍ ﴿١٦﴾

3) Legacy.quran.com/37/12

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Rather, I **gravely noted as they ridicule.**"

Khalaf's narration from imam Hamza:

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٦﴾

4) Legacy.quran.com/37/16

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i, Abu Ja'far and Ya'qub read it as: "Can it be that when we have died and become dust and bones **we** will really be resurrected?"

Sample C: 1 out of the 10 imams.

Ibn 'Amer read it as: "**When** we have died and become dust and bones, can it be that we will really be resurrected?"

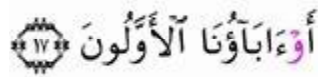
5) Legacy.quran.com/37/17

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Qaloun, Abu Ja'far and Ibn 'Amer read it as: "**Or** our ancient . . ."

Qaluun's narration from imam Nafie':



6) Legacy.quran.com/37/40

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's **sincere** servants."

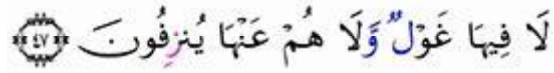
7) Legacy.quran.com/37/47

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "nor by it **do they drain (themselves).**"

Khalaf's narration from imam Hamza:



8) Legacy.quran.com/37/53

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Ya'qub read it as: "Can it be that when we have died and become dust and bones **we** will really be called to account?"

Sample C: 2 out of the 10 imams.

Ibn 'Amer and Abu Ja'far read it as: "**When** we have died and become dust and bones, can it be that we will really be called to account?"

9) Legacy.quran.com/37/74

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for Allah's **sincere** servants."

10) Legacy.quran.com/37/94

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "So they came towards him, urging (each other) to dash."

فالمفضل، وأبان، والأعمش، وطلحة، والعبيد وأبو بكر

also recited it that way. [My source](#) is Kāmil, pg.627.

Khalaf's narration from imam Hamza:

فَاقْبَلُوا إِلَيْهِ يُزْفُونَ

11) Legacy.quran.com/37/102

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "so look—what would you show (me) to do?"

Khalaf's narration from imam Hamza:

فَلَمَّا بَلَغَ مَعَهُ
الْسَعَى قَالَ يَبْنِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْنُحُكَ فَانْظُرْ مَاذَا تَرَى
قَالَ يَتَأَبَّتْ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

12) Legacy.quran.com/37/125 (It is not included).

13) Legacy.quran.com/37/126

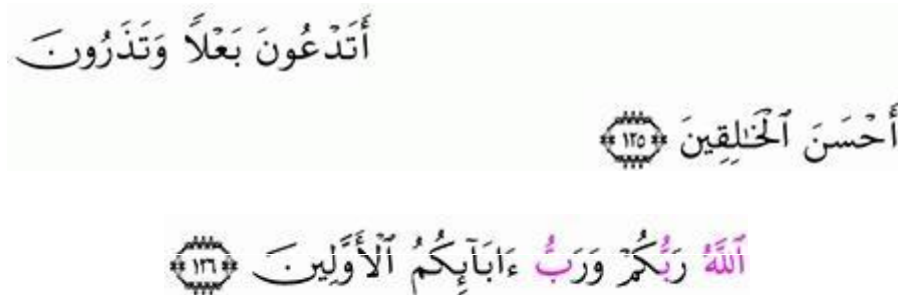
Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Hafs, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: "... the best of creators. 126 Allah is your Lord and the Lord ..."

There is a mistake there. It should be "all except Hafs..."

Shu'ba's narration from imam 'Asem:



14) Legacy.quran.com/37/128

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "... except for Allah's sincere servants."

15) Legacy.quran.com/37/130

Surah 38

1) Legacy.quran.com/38/29

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... that you ^{pl} may ponder ..."

شِيْبَةِ وَالْأَعْشَى، وَالْبَرْجَمِي وَعَلِي، وَالْجَعْفِي، وَالْإِحْتِيَاطِي عَنْ أَبِي بَكْرٍ، وَأَبَان

وَأَبِي بَكْرٍ

also recited it that way. **My source** is Kāmil, pg.628.

Isa's narration from imam Abu Ja'far:

كِتَبُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لَتَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ
أُولُوا الْأَلْبَابِ

2) Legacy.quran.com/38/36

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "winds".

شِيْبَةِ، وَابْنِ مِقْسَمٍ، وَالزَّعْفَرَانِي، وَأَبُو بَشَرٍ

also recited it that way. **My source** is Kāmil, pg.494.

3) Legacy.quran.com/38/45

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "And recall^{sg} Our servant Abraham . . ."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Iṭḥaf Fuḍalā' al-Bashar, p. 478. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
أُولَى الْأَيْدِي وَالْأَبْصَرِ ﴿١١﴾

4) Legacy.quran.com/38/46

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie', Hisham and Abu Ja'far read it as: ". . . with the distinct quality of the remembrance . . ."

Hisham's narration from imam Ibn 'Āmir:

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ
﴿١١﴾

5) Legacy.quran.com/38/53

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "This is what they are promised . . ."

6) Legacy.quran.com/38/58

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "And other (torments) similar . . ."

Ruways's narration from imam Ya'qub:

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ

7) Legacy.quran.com/38/62 (It is not included).

8) Legacy.quran.com/38/63

Sample A: 3 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: ". . . used to count among the villains— 63whom we

took with mockery, or have our sight(s) swerved from them?

Ruways's narration from imam Ya'qub:

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ

أَتَّخَذْتَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٦﴾

Sample C: 2 out of the 10 imams.

Nafie' and Abu Ja'far read it as: "... used to count among the villains? Did we abuse them, or have our sight(s) swerved from them?

Warsh's narration from imam Nafie':

وَقَالُوا مَا لَنَا لَا نَبْرِي رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٦﴾

أَتَّخَذْتَهُمْ

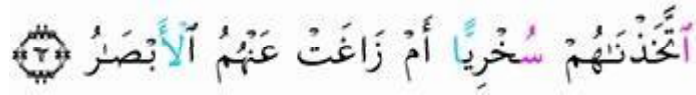
سُخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٦﴾

Sample D: 3 out of the 10 imams.

Hamza, Al Kesa'i and Khalaf read it as: "... used to count among the villains— 63whom we abused, or have our sight(s) swerved from them?

Khalaf's narration from imam Hamza:

وَقَالُوا مَا لَنَا لَا نَبْرِي رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٦﴾



9) Legacy.quran.com/38/70

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "It is only revealed to me: **indeed**, I am an evident warner."

10) Legacy.quran.com/38/83

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: ". . . except for your **sincere** servants among them."

11) Legacy.quran.com/38/84

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** 'Asem, Hamza and Khalaf read it as: "So **(by) the truth** —and only the truth I say . . ."

Ruways's narration from imam Ya'qub:

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ لَا مِلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُكَ مِنْهُمْ
أَجْمَعِينَ ﴿١٧﴾

Total differences: 641/4,058

Surah 39

1) Legacy.quran.com/39/8

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Roways read it as: "... in order to **stray** from His way."

2) Legacy.quran.com/39/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir and Hamza read it as: "**What** about one who ..."

Khalaf's narration from imam Hamza:

أَمَّنْ هُوَ قَنِيتُ
ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا
يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿١٩﴾

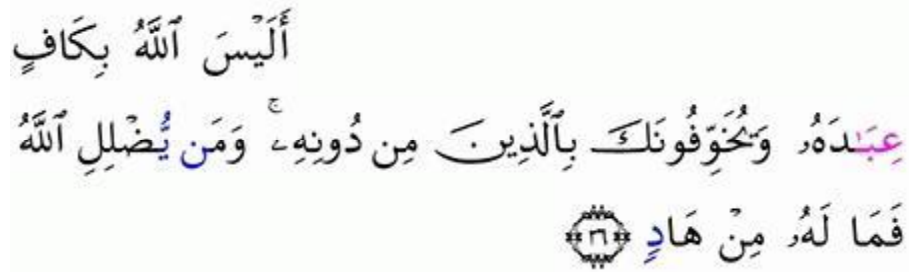
3) Legacy.quran.com/39/36

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: "servants".

Khalaf's narration from imam Hamza:



Legacy.quran.com/39/38

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/39/38, in his article, Farid notes that

imam Abū 'Amr read this ayah differently regarding, "kāshifātun ḍurrahu" and

"mumsikātun raḥmatahu". I confirmed it. Imam Ya'qub too.

Al-Duri's narration from imam Abū 'Amr:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا
 تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
 ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتَهُ
 قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٦٦﴾

4) Legacy.quran.com/39/39

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "positions".

5) Legacy.quran.com/39/42

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Then He retains those for which death has been decreed ..."

Khalaf's narration from imam Hamza:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قُضِيَ عَلَيْهَا الْمَوْتُ وَيُرْسِلُ
الْآخَرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٤٢﴾

6) Legacy.quran.com/39/44

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then to Him you ^{pl} return."

7)

A) Legacy.quran.com/39/61

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Rouh read it as: "And Allah ^{pl} saves those ..."

سهل، والزَّغْفَرَانِيَّ وافق قُتَيْبَةَ طريق ابن الوليد

also recited it that way. [My source](#) is Kāmil, pg.541.

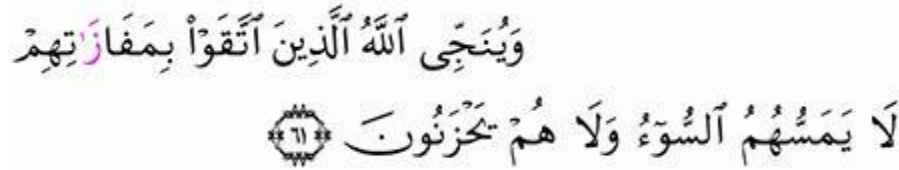
B) Legacy.quran.com/39/61

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... to their places of triumph ..."

Shu'ba's narration from imam 'Asem:



8) Legacy.quran.com/39/71

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Ya'qub read it as: "... its gates were opened wide and ..."

9) Legacy.quran.com/39/73

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Ya'qub read it as: "... its gates were opened wide and ..."

Total differences: 650/4,133

Surah 40

1) Legacy.quran.com/40/6

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "Words".

2) Legacy.quran.com/40/13

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "... and sends down provision from heaven .

."

3) Legacy.quran.com/40/20

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' and Hisham read it as: "... while those whom you pl call upon ..."

4) Legacy.quran.com/40/21

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "They were superior to you pl in strength ..."

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Shām**.

[His source](#) is Al-Nashr, 2/273. **I confirmed it.**

Al-Sab'a, p. 569 also states that.

5) Legacy.quran.com/40/26

Sample A: 1 out of the 10 imams.

Imam Ya'qub and Hafs.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr and Abu Ja'far read it as: "... religion and that he may cause corruption to appear in the land."

Isa's narration from imam Abu Ja'far:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ وَأَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

Sample C: 2 out of the 10 imams.

Ibn Kathir and Ibn 'Amer read it as: "... religion and that corruption may appear in the land."

Hisham's narration from imam Ibn 'Āmir:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ وَأَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

Sample D: 3 out of the 10 imams.

Shu'ba, Hamza, Al-Kesa'i and Khalaf read it as: "... religion or that corruption may appear in the land."

Shu'ba's narration from imam 'Asem:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦٦﴾

6) Legacy.quran.com/40/35

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr and Ibn Zekwan read it as: "... thus Allah seals every arrogant compelling heart."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

الَّذِينَ تَجَدَّلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَتْهُمْ كَبْرٌ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٢٥﴾

7)

A) Legacy.quran.com/40/37

Sample A: 1 out of the 10 imams.

الرَّغْفَرَانِي، وابن مِقْسَمٍ، واختيار اليزيدي، وأبو حيوة

also recited it that way. [My source](#) is Kāmil, pg.631.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** Hafs read it as: "... of the heavens, **and view** the God of Moses ..."

Shu'ba's narration from imam 'Asem:

أَسْبَبَ
السَّمَوَاتِ فَأَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

B) Legacy.quran.com/40/37

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... and **he barred**

(others) from the way ..."

8) Legacy.quran.com/40/40

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: "... then those shall be entered into the Garden ..."

9) Legacy.quran.com/40/46

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Shu'ba read it as: "Enter^{pl}, O Pharaoh's folk ..."

Shu'ba's narration from imam 'Asem:

النَّارُ يُعْرَضُونَ
عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

10) Legacy.quran.com/40/58

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "How little they remind themselves!"

11) Legacy.quran.com/40/60

Sample A: 4 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Shu'ba, Abu Ja'far and Roways read it as: "... will be entered into Hell ..."

12) Legacy.quran.com/40/68

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "He only says to it, 'Be,' so it is."

13) Legacy.quran.com/40/77

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... to Us they return."

Total differences: 663/4,218

Surah 41

1) Legacy.quran.com/41/10

Sample A: 8 out of the 10 imams.


Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... in four days; (they are) equal for those who ask."

شبهة

also recited it that way. [My source](#) is Kāmil, pg.394.

Isa's narration from imam Abu Ja'far:

وَجَعَلَ فِيهَا
رُؤُوسَ مَنْ فَوْقَهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
سِوَا  لِلسَّائِلِينَ


Sample C: 1 out of the 10 imams.

Ya'qub read it as: "... in four equal days for those who ask."

أَبُو السَّمَّالِ، وَالْجَحْدَرِيُّ

also recited it that way. [My source](#) is Kāmil, pg.394.

Ruways's narration from imam Ya'qub:

وَجَعَلَ فِيهَا
رُؤُوسَ مَنْ فَوْقَهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
سِوَا  لِلسَّائِلِينَ

2) Legacy.quran.com/41/19

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Ya'qub read it as: "And the day when We herd Allah's enemies into the Fire . .

"

Ruways's narration from imam Ya'qub:



3) Legacy.quran.com/41/21

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and to him you return."

4) Legacy.quran.com/41/39

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... it shakes and becomes higher."

It is repeated. Please see Legacy.quran.com/22/5.

5) Legacy.quran.com/41/47

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Nafie', Ibn 'Amer, Hafs and Abu Ja'far read it as: "And no product comes out of its sheaths nor does any female conceive or deliver but with His knowledge."

Shu'ba's narration from imam 'Asem:

﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَائِيَ قَالُوا ءَاذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ﴾

Total differences: 668/4,272

Surah 42

1) Legacy.quran.com/42/3

2) Legacy.quran.com/42/4 (It is not included).

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "Thus it is revealed to you ⁵⁹ and to those before you: Allah the

Almighty, the All-Wise— 4 to Him belongs . . ."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Iṭḥaf

Fuḍalā' al-Bashar, p. 491. **I confirmed it.**

Al-Bazee's narration from imam Ibn Kathir:

﴿حَمْدٌ عَسَقَ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ
الْحَكِيمُ﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ

الْعَظِيمُ

3) Legacy.quran.com/42/5

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr, Shu'ba and Ya'qub read it as: "The heavens almost split apart from above them . . ."

Shu'ba's narration from imam 'Asem:

تَكَادُ السَّمَوَاتُ يَنْفِطِرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4) Legacy.quran.com/42/13

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham read it as: "Abraham".

5) Legacy.quran.com/42/25

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . and knows what **they do** .

. . "

6) Legacy.quran.com/42/27

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: ". . . but He **sends down** in precise measure
whatever He wills . . ."

7) Legacy.quran.com/42/28

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, 'Asem and Abu Ja'far read it as: ". . . He who **sends
down** rain after they . . ."

8) Legacy.quran.com/42/33

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "**winds**".

9) Legacy.quran.com/42/34 (It is not included).

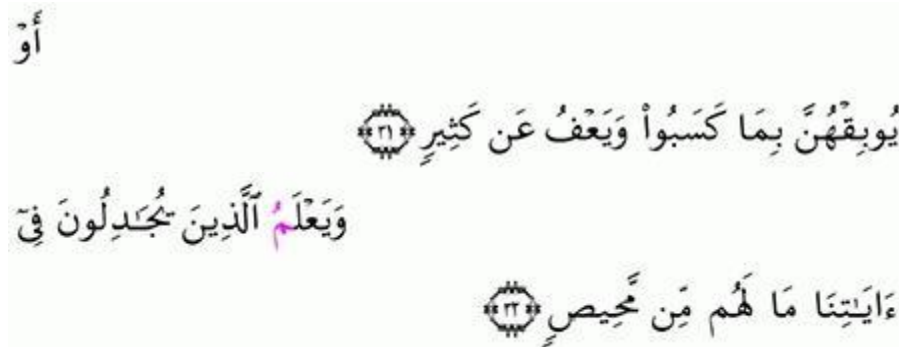
10) Legacy.quran.com/42/35

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, and Abu Ja'far read it as: "... yet He pardons much. 35 Thus those who dispute Our signs know that there is no escape for them.

Hisham's narration from imam Ibn 'Āmir:



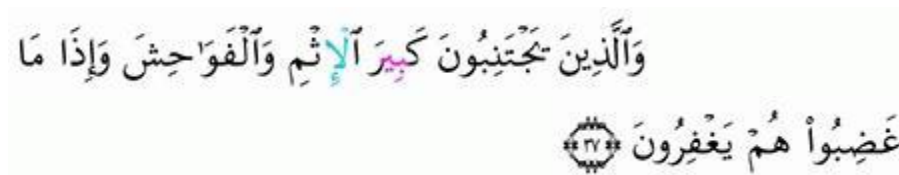
11) Legacy.quran.com/42/37

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... and those who avoid the grave kind of sin and ..."

Khalaf's narration from imam Hamza:



12) Legacy.quran.com/42/51

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... a veil, or He sends a messenger then reveals to him by His permission."

ابن ذَكْوَانَ عَنْ الْأَخْفَشِ إِلَّا ابْنَ عَتَابٍ، وَعَبْدَ الْحَمِيدِ النَّجَّارَ، وَالسَّلْمِيَّ، وَالْمُرِّيَّ

also recited it that way. **My source** is Kāmil, pg.633.

Warsh's narration from imam Nafie':

وَمَا كَانَ
لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلُ
رَسُولًا فَيُوحِي بِإِذْنِهِ، مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ

Total differences: 680/4,325

Surah 43

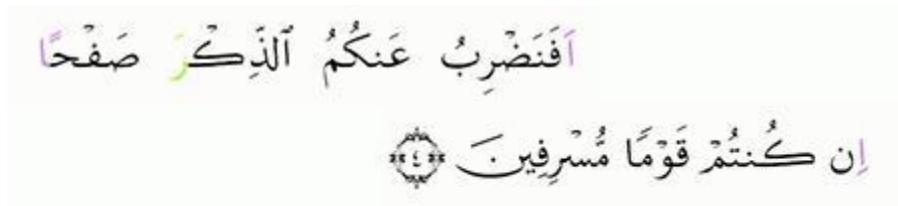
1) Legacy.quran.com/43/5

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Hamza, Al-Kesa'i, Abu Ja'far and Khalaf read it as: "... you^{pl}, if you have been an extremist people?"

Warsh's narration from imam Nafie':



2) Legacy.quran.com/43/10

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al Kesa'i and Khalaf read it as: ". . . a **resting place** for you .

"

3) Legacy.quran.com/43/11

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Zekwan, Hamza, Al-Kesa'i, Ya'qub and Khalaf read it as: ". . . thus **you come out.**"

4) Legacy.quran.com/43/18

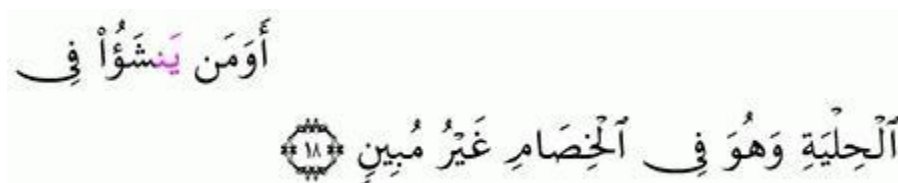
Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al Kesa'i and Khalaf read it as: "Someone **growing up** amid .

"

Shu'ba's narration from imam 'Asem:



5)

A) Legacy.quran.com/43/19

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... who are **with** the All-Merciful ..."

Hisham's narration from imam Ibn 'Amir:

وَجَعَلُوا الْمَلٰٓئِكَةَ
الَّذِيْنَ هُمْ عِنْدَ الرَّحْمٰنِ اِنۡشَآءَ اَشۡهَدُوۡا خَلْقَهُمْ سَتُكۡتَبُ
شَٰهَدَتُهُمْ وَيُسۡۡۤأَلُوۡنَ ﴿١٨﴾

B) Legacy.quran.com/43/19

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "Were they **made to witness** their creation?"

Warsh's narration from imam Nafie':

وَجَعَلُوا الْمَلٰٓئِكَةَ
الَّذِيْنَ هُمْ عِنْدَ الرَّحْمٰنِ اِنۡشَآءَ اَشۡهَدُوۡا خَلْقَهُمْ سَتُكۡتَبُ
شَٰهَدَتُهُمْ وَيُسۡۡۤأَلُوۡنَ ﴿١٨﴾

6)

A) Legacy.quran.com/43/24

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** Hafs and Ibn 'Amer read it as: "Say^{sg}, "Even if I . . ."

B) Legacy.quran.com/43/24

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "Even if **we have come to you** . . ."

شَيْبَةَ، وَابْنَ مَقْسَمٍ، وَالزَّعْفَرَانِيَّ

also recited it that way. [My source](#) is Kāmil, pg.633.

Isa's narration from imam Abu Ja'far:

قُلْ أُولُو جَيْنِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ
عَلَيْهِ ءَابَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٢﴾

7) Legacy.quran.com/43/33

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "... with a roof of silver ..."

Al-Bazee's narration from imam Ibn Kathir:

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ
بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سَقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿١٧٧﴾

8) Legacy.quran.com/43/35

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza and Hisham in one of his narrations read it as: "...
decorations. Indeed all that is merely the enjoyment ..."

When it comes to Hisham, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

9) Legacy.quran.com/43/36

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... He assigns for him ..."

الأَعْمَش، وحماد، وعصمة، ويحيى طريق ابن الحجاج، وابن مفسم

also recited it that way. [My source](#) is Kāmil, pg.633.

Legacy.quran.com/43/38

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/43/38, in his article, Farid notes that

imam Ibn 'Amer, Ibn Kathir, Nafie', and Shu'ba read this ayah differently in regards to

“jā'ānā”. I confirmed it. Imam Abu Ja'far too.

Shu'ba's narration from imam 'Asem:

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٢٨﴾

Legacy.quran.com/43/53

Sample A: 1 out of the 10 imams.

Imam Ya'qub and Hafs.

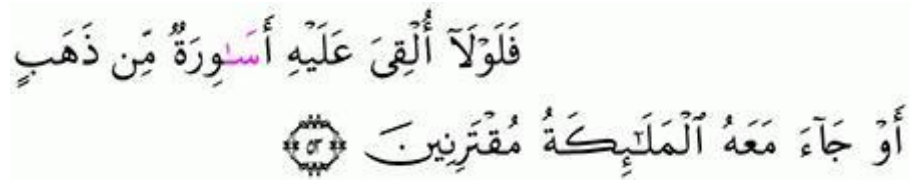
Sample B: 8 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/43/53, in his article, Farid notes that

imam Ibn 'Amer, Ibn Kathir, Nafie', Abū 'Amr, Hamza, Kisā'i, and Shu'ba read this ayah differently regarding "asāwiratun". I confirmed it. Imam Abu Ja'far and Khalaf too.

Shu'ba's narration from imam 'Asem:



فَلَوْلَا أَلْقَىٰ عَلَيْهِ أَسْوَرةٌ مِّنْ ذَهَبٍ
أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ

10) Legacy.quran.com/43/56

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al Kesa'i read it as: "So We made them predecessors and an example . . ."

Khalaf's narration from imam Hamza:



فَجَعَلْنَاهُمْ سُلَافًا
وَآمَثًا لِّلآخِرِينَ

11) Legacy.quran.com/43/57

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i, Ibn 'Amer, Abu Ja'far and Khalaf read it as: "... your^{pl} people promptly **barred (themselves and others) because of it** ..."

Ishaaq's narration from imam Khalaf:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا
قَوْمُكَ مِنْهُ يَصِدُّونَ

12) Legacy.quran.com/43/71

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, Hafs and Abu Ja'far read it as: "... whatever **the selves desire** and delights the eyes ..."

Ishaaq's narration from imam Khalaf:

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا
خَالِدُونَ

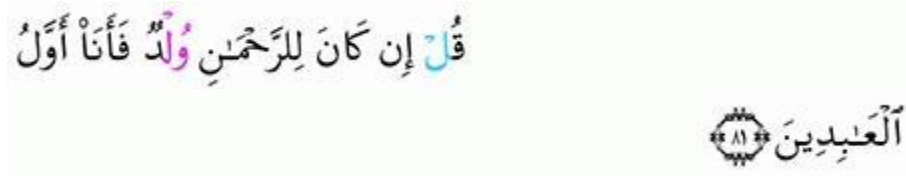
13) Legacy.quran.com/43/81

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Hamza and Al Kesa'i read it as: "If the All-Merciful had children . . ."

Khalaf's narration from imam Hamza:



14) Legacy.quran.com/43/83

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... until they encounter their ..."

This difference is repeated. Please go back to Legacy.quran.com/25/75.

أَبُو الْمُتَوَكِّلِ، وَأَبُو الْجَوَازِ، وَابْنُ مُحَيْصِنٍ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/43/83>.

15) Legacy.quran.com/43/85

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al Kesa'i and Khalaf read it as: "... and to Whom they are returned."

Sample C: 1 out of the 10 imams.

Roways read it as: "... and to Whom they return."

Agrees with sample B, but has the pattern of Legacy.quran.com/2/28.

Sample D: 1 out of the 10 imams.

Rouh read it as: "... and to Whom you pl return."

Agrees with sample A, but has the pattern of Legacy.quran.com/2/28.

16) Legacy.quran.com/43/89

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "For you pl shall come to know."

Total differences: 696/4,414

Surah 44

1) Legacy.quran.com/44/6 (It is not included).

2) Legacy.quran.com/44/7

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... the All-Knowing. 7 (He is the) Lord of the ..."

Ruways's narration from imam Ya'qub:

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ

السَّمِيعُ الْعَلِيمُ ﴿٥٥﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ

كُنْتُمْ مُوقِنِينَ ﴿٦٦﴾

3) Legacy.quran.com/44/43 (It is not included).

4) Legacy.quran.com/44/44 (It is not included).

5) Legacy.quran.com/44/45

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir and Hafs read it as: "Indeed, the tree of Zaqqumis the food of the sinful one— 45like molten brass— boiling in the bellies ..."

Shu'ba's narration from imam 'Asem:

إِنَّ شَجَرَتِ

الزُّقُومِ ﴿٤٣﴾

طَعَامُ الْآثِيمِ ﴿٤٤﴾

كَالْمُهْلِ تَغْلِي فِي الْبُطُونِ

﴿٤٥﴾

6) Legacy.quran.com/44/49

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "Taste^{sg}, that you —indeed you—are the . . ."

According to [the article](#) by Farid, **Al-Ḥasan** also recited it that way. **His source** is Iṭḥāf Fuḍalā' al-Bashar, p. 500. **I confirmed it.**

Al-Layth's narration from imam Kisā'ī:

ذُقْ أَنْتَ

الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

Total differences: 702/4,473

Surah 45

Legacy.quran.com/45/4

Sample A: 7 out of the 10 imams.

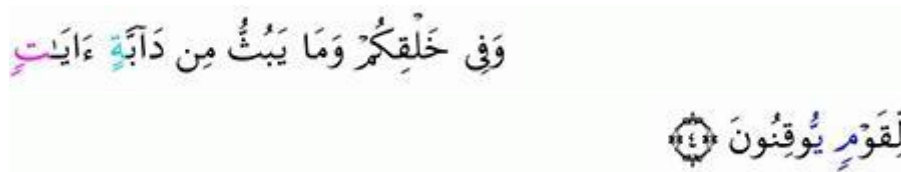
Sample B: 3 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/45/4, in his article, Farid notes that

imam Hamza read this ayah differently regarding, “**āyātin**”. I confirmed it. Imam Ya‘qub and Kisā’ī too.

Khalaf's narration from imam Hamza:



1) Legacy.quran.com/45/5

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: “wind”.

Al-Layth's narration from imam Kisā'i:

وَأَخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أُنْزِلَ مِنَ السَّمَاءِ مِنْ
رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ءَايَةٌ لِّقَوْمٍ
يَعْقِلُونَ ﴿١٠﴾

2) Legacy.quran.com/45/6

Sample A: 3 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu 'Amr, Hafs, Abu Ja'far and Rouh read it as: ". . . will
you ^{pl}believe?"

3) Legacy.quran.com/45/11

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Hafs and Ya'qub read it as: ". . . for them is a **punishment of a
painful torment.**"

This difference is repeated. Please go back to Legacy.quran.com/34/5.

4) Legacy.quran.com/45/14

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i and Khalaf read it as: "... that We may repay people ..."

Sample C: 1 out of the 10 imams.

Abu Ja'far read it as: "... that people may be repaid ..."

شبهة

also recited it that way. **My source** is Kāmil, pg.636.

Isa's narration from imam Abu Ja'far:

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ
لِيُجْزَى قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٣﴾

5) Legacy.quran.com/45/15

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... then to your Lord you ^{pl}return."

6) Legacy.quran.com/45/21

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Or do those who have perpetrated evil deeds assume that We will make them **as those who have attained faith and have done righteous deeds? Equal is their life or their death; miserable** is their judgment!"

Shu'ba's narration from imam 'Asem:

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً **مَحْيَاهُمْ وَمَمَاتُهُمْ** سَاءَ
مَا يَحْكُمُونَ ﴿٦١﴾

7) Legacy.quran.com/45/23

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "Will you not **constantly remind** yourselves?"

8) Legacy.quran.com/45/28

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "And you^{sg} see every community kneeling, **every community being called . . .**"

Ruways's narration from imam Ya'qub:

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى
كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٧﴾

9) Legacy.quran.com/45/32

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "And when it is said, "Indeed, the promise of Allah is true, and of the

Hour there is no doubt . . ." you pl say . . ."

According to the article by Farid, Al-A'mash also recited it that way. His source is Ithāf

Fuḍalā' al-Bashar, p. 502. I confirmed it.

Khalaf's narration from imam Hamza:

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا
نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٢٨﴾

10) Legacy.quran.com/45/35

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "So today they do not come out of it."

Total differences: 712/4,510

Surah 46

1) Legacy.quran.com/46/12

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Al-Bazzi, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... that you may warn those ..."

Al-Bazee's narration from imam Ibn Kathir:

وَمِنْ قَبْلِهِ
كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
لِّنُنذِرَ الَّذِينَ ظَلَمُوا وَنُبَشِّرَ لِلْمُحْسِنِينَ ﴿١١﴾

2) Legacy.quran.com/46/15

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... upon man kindness to ..."

Ruways's narration from imam Ya'qub:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ **حُسْنًا** حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا
 وَحَمْلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ
 سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
 وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ
 إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٤﴾

3) Legacy.quran.com/46/16

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... from whom **the best of**
 what they have done is bound to be accepted and whose misdeeds are bound to be
 overlooked ..."

Shu'ba's narration from imam 'Asem:

أُولَٰئِكَ الَّذِينَ يُتَقَبَّلُ
 عَنْهُمْ أَحْسَنُ مَا عَمِلُوا وَيُتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ
 وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٤﴾

4) Legacy.quran.com/46/19

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn Kathir, Abu 'Amr, Hisham, 'Asem and Ya'qub read it as: "... and that **We may render** ..."

5) Legacy.quran.com/46/23

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... and I **compile and proclaim to you** ..."

6) Legacy.quran.com/46/25

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Ya'qub and Khalaf read it as: "... **you** ^{sg} **could see** **nothing** except ..."

Al-Bazee's narration from imam Ibn Kathir:

تُدْمِرُ كُلَّ
شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبَحُوا لَا تَرَى إِلَّا مَسْكِكُمْ كَذَلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ

7) Legacy.quran.com/46/33

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... by creating them, **can revive** the dead?"

This difference is repeated. Please go back to Legacy.quran.com/36/81. **However**, in this ayah, **Rawh** recited it the same way as **Ruways**.

الْجَذَرِيّ، وَسَهْلٌ

also recited it that way. **My source** is Kāmil, pg.625.

Total differences: 719/4,545

Surah 47

1) Legacy.quran.com/47/4

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Abu 'Amr, Hafs and Ya'qub read it as: "As for those who **combated** in the way of Allah . . ."

2) Legacy.quran.com/47/15

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... rivers of water, **never** staling . . ."

ابن محيصن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 506.

Al-Bazee's narration from imam Ibn Kathir:

مَثَلُ
الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَرٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَرٌ مِنْ لَبَنٍ
لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَرٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَرٌ مِنْ عَسَلٍ مُصَفًّى
وَلَهُمْ فِيهَا مِنْ كُلِ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي
النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ

3)

A) Legacy.quran.com/47/22

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... in case you were made in charge, spread corruption ..."

علي (The companion of the Prophet).

also recited it that way. My source is Ithāf Fuḍalā' al-Bashar, page 507.

B) Legacy.quran.com/47/22

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... and **cut** your family ties?"

ابن محيصن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 507.

Ruways's narration from imam Ya'qub:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا
فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

4) Legacy.quran.com/47/25

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Satan has enticed them. **Thus they were filled** with false hopes."

According to **the article** by Farid, **Ibn Abī 'Abla** also recited it the same way as imam Abu 'Amr. **His source** is Al-Kāmil, p. 385. **I confirmed it.**

Al-Duri's narration from imam Abū 'Amr:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى
أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ
لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٧﴾

Sample C: 1 out of the 10 imams.

Ya'qub read it as: "Satan has enticed them. Thus I filled them with false hopes."

المطوعي

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 507.

Ruways's narration from imam Ya'qub:

إِنَّ الَّذِينَ ارْتَدُّوا
عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٧﴾

5) Legacy.quran.com/47/26

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "... their **secrets**."

Shu'ba's narration from imam 'Asem:

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ



6)

A) Legacy.quran.com/47/31

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "And He will certainly test you^{pl} until He knows those of you who strive and those who are steadfastly patient, and (until He) tests your reactions."

According to [the article](#) by Farid, [Al-A'mash](#) and [Abān](#) also recited it the same way as

Shu'ba. [His source](#) is Al-Kāmil, p. 638. [I confirmed it.](#) [لَزَّ عَفْرَانِيَّ، وَاِبْنِ مَقْسَمٍ](#) are also mentioned.

B) Legacy.quran.com/47/31

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... those who are steadfastly patient. And We will test your reactions."

[ابن مهران عن روح](#)

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 508.

Pg. 375 of **Al-Nashr** also says the same thing.

Ruways's narration from imam Ya'qub:



وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوكُمْ أَخْبَارَكُمْ

Total differences: 725/4,583

Surah 48

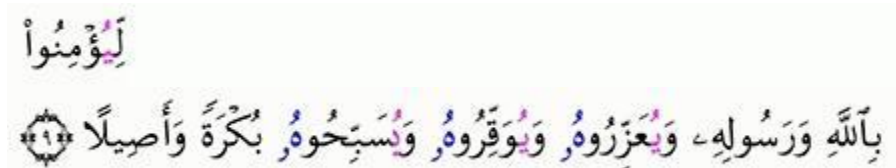
1) Legacy.quran.com/48/9

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "...that they may believe in Allah ..."

Al-Bazee's narration from imam Ibn Kathir:



لِيُؤْمِنُوا
بِاللَّهِ وَرَسُولِهِ، وَيُعَزِّرُوهُ، وَيُوقِرُوهُ، وَيُسَبِّحُوهُ، بُكْرَةً وَأَصِيلًا

2) Legacy.quran.com/48/10

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu Ja'far and Rouh read it as: "... then We will grant him a great reward."

In addition, I noticed that Hafs read عليه with a damma.

ابن محيصن

also recited it that way. My source is Ithāf Fuḍalā' al-Bashar, page 49.

Rawh's narration from imam Ya'qub:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا
عَاهَدَ عَلَيْهِ اللَّهُ فَسَنُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

3) Legacy.quran.com/48/15

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... the Words of Allah."

Al-Layth's narration from imam Kisā'i:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا
 انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ
 يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَابِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
 فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

4) Legacy.quran.com/48/17

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... We will enter him ...We will punish him . .

."

5) Legacy.quran.com/48/24

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... what they do."

الْجَحْدَرِيِّ، وابن حسان عن يعقوب، ويونس، ومحبوباً

also recited it that way. My source is Kāmil, pg.639.

Total differences: 730/4,612

Surah 49

1) Legacy.quran.com/49/6

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... brings you any news, ascertain (the truth) ..

"

2) Legacy.quran.com/49/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... so reconcile between your^{pl} brothers ..."

أَبِي بَنُ كَعْبٍ، وَمُعَاوِيَةُ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَابْنُ جُبَيْرٍ، [وَقَتَادَةُ]، وَأَبُو الْعَالِيَةِ

وَابْنُ يَعْمَرَ، وَابْنُ أَبِي عُبَلَةَ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/49/10>.

Ruways's narration from imam Ya'qub:

إِنَّمَا
الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ إِخْوَتِكُمْ ۚ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ ﴿١٠﴾

Legacy.quran.com/49/14

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/49/14, in his article, Farid notes that

imam Abū 'Amr read this ayah differently in regards to “ya’litkum”. I confirmed it. Imam

Ya‘qub too. **However**, al-Susi’s narration from imam Abū 'Amr recited it with an alif and

that pattern is repeated throughout the Quran. For example, please see

Legacy.quran.com/2/38 and al-Susi’s narration here:

<https://www.nquran.com/ar/index.php?group=multi>.

Al-Duri’s narration from imam Abū 'Amr:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ
قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَغْلِبْكُمْ مِنْ أَعْمَالِكُمْ شَيْءٌ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

Susi's narration from imam Abū 'Amr:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ
تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١٤﴾

3) Legacy.quran.com/49/18

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "... what they do."

According to the article by Farid, Ibn Muḥayṣin also recited it that way. His source is Iṭḥaf
Fuḍalā' al-Bashar, p. 513. I confirmed it.

Total differences: 733/4,630

Surah 50

1) Legacy.quran.com/50/30

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' and Shu'ba read it as: "... when He says to Hell ..."

2) Legacy.quran.com/50/32

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: "This is what they are promised ..."

According to the article by Farid, Ibn Muḥayṣin also recited it that way. His source is Iṭḥaf Fuḍalā' al-Bashar, p. 478. I confirmed it.

3) Legacy.quran.com/50/40

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Hamza, Abu Ja'far and Khalaf read it as: "... and at the ends of prostrations."

Al-Bazee's narration from imam Ibn Kathir:

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ السُّجُودِ

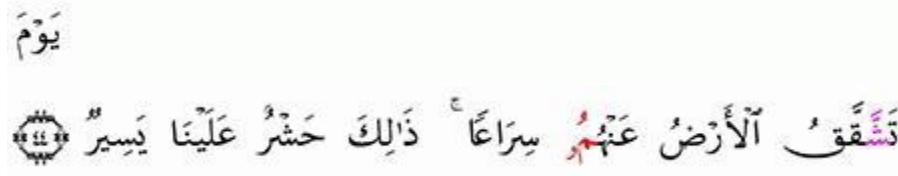
4) Legacy.quran.com/50/44

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... the earth vigorously ruptures open ..."

Al-Bazee's narration from imam Ibn Kathir:



Total differences: 737/4,675

Surah 51

Legacy.quran.com/51/23

Sample A: 6 out of the 10 imams.

Hafs, imam Nafie', Ibn Kathir, Abū 'Amr, Ibn 'Amer, Abu Ja'far, and Ya'qub

Sample B: 3 out of the 10 imams.

Imam Hamza, Kisā'i, Khalaf, and Shu'ba.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/51/23, in his article, Farid notes that

Shu'ba (others too) read this ayah differently in regarding, "mithlu". I confirmed it.

Shu'ba's narration from imam 'Asem:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا

أَنْكُمْ تَنْطِقُونَ ﴿١٣﴾

1) Legacy.quran.com/51/24

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham in one of his narrations read it as:

"Abraham".

2) Legacy.quran.com/51/44

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... so the strike of lightning struck them as they ..."

According to the article by Farid, Ibn Muḥayṣin also recited it that way. His source is Ithāf

Fuḍalā' al-Bashar, p. 517. I confirmed it.

Al-Layth's narration from imam Kisā'i:

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْقَةُ وَهُمْ يَنْظُرُونَ ﴿١٤﴾

3) Legacy.quran.com/51/46

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Abu 'Amr, Hamza, Al-Kesa'i and Khalaf read it as: "And (likewise) before that, (in) the people of Noah . . ."

Al-Layth's narration from imam Kisā'i:



4) Legacy.quran.com/51/49

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . that you^{pl} may constantly remember."

Total differences: 741/4,735

Surah 52

1)

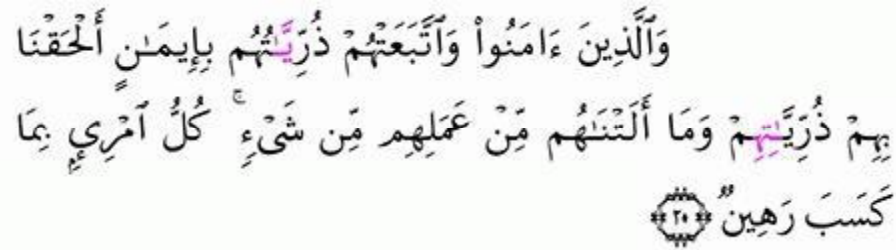
A) Legacy.quran.com/52/21

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Ya'qub read it as: "... and whose offspring(s) followed them ..."

Ruways's narration from imam Ya'qub:



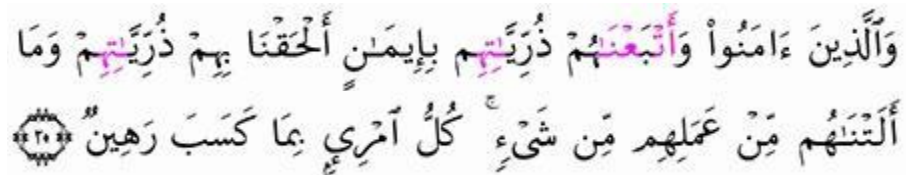
Sample C: 1 out of the 10 imams.

Abu 'Amr read it as: "And those who attained faith and whom We followed (with) their offspring(s) in faith ..."

اليزيدي

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 518.

Al-Duri's narration from imam Abū 'Amr:



B) [Legacy.quran.com/52/21](https://legacy.quran.com/52/21)

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "... **their offspring(s)** ..."

2) Legacy.quran.com/52/28

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Abu Ja'far read it as: "... to Him, **for** He is ..."

3) Legacy.quran.com/52/45

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... until **they encounter** their ..."

[This difference](#) is repeated. Please go back to Legacy.quran.com/25/75.

ابن محيصن

also recited it that way [in this ayah](http://legacy.quran.com/43/83), legacy.quran.com/43/83, and Legacy.quran.com/70/42.

My source is Ithāf Fuḍalā' al-Bashar, page 497.

Total differences: 744/4,784

Surah 53

1) Legacy.quran.com/53/11

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hisham and Abu Ja'far read it as: "The burning heart did not **disbelieve** what it saw."

Hisham's narration from imam Ibn 'Āmir:



2) Legacy.quran.com/53/12

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i, Khalaf and Ya'qub read it as: "Will you^{pl} **discredit him** despite what he sees?"

Ruways's narration from imam Ya'qub:



3) Legacy.quran.com/53/32

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "Those who avoid **the grave kind of sin** and . . ."

This difference is repeated. Please go back to [Legacy.quran.com/42/37](https://legacy.quran.com/42/37).

4) [Legacy.quran.com/53/37](https://legacy.quran.com/53/37)

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham read it as: "Abraham".

Total differences: 748/4,846

Surah 54

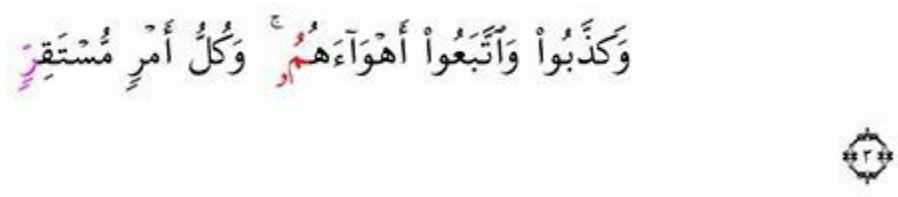
1) [Legacy.quran.com/54/3](https://legacy.quran.com/54/3)

Fadel Soliman, Bridges' translation at Quran.com red marked this ayah but they did not explain how the meaning is affected. I checked the qiraat, and I noticed that imam Abu Ja'far read with kasra tanween at the end of the ayah.

زَيْدُ بْنُ عَلِيٍّ

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/54/3>.

Isa's narration from imam Abu Ja'far:



2) Legacy.quran.com/54/11

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn 'Amer, Abu Ja'far and Ya'qub read it as: "So We widely opened the . . ."

3) Legacy.quran.com/54/26

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Hamza read it as: "You ^{pl}will know tomorrow . . ."

Total differences: 751/4,901

Surah 55

1) Legacy.quran.com/55/11 (It is not included).

2) Legacy.quran.com/55/12

Sample A: 6 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: ". . . palm trees. 12 And (He created) grains in the blades, and (he created) fragrant plants."

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Shām**.

[His source](#) is Al-Nashr, 2/284. **I confirmed it.**

Hisham's narration from imam Ibn 'Āmir:

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذَا الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

Sample C: 3 out of the 10 imams.

Hamza, Al-Kesa'i and Khalaf read it as: "... and (grains of) **fragrant plants.**"

Khalaf's narration from imam Hamza:

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

3) Legacy.quran.com/55/22

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Abu Ja'far and Ya'qub read it as: "From them **are brought out pearls and corals.**"

[This difference](#) is repeated. Please go back to Legacy.quran.com/17/13.

4) Legacy.quran.com/55/24

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza and Shu'ba in one of his narrations read it as: "His are the running ships **that raise their sails** in the sea like banners."

When it comes to Shu'ba, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

However, I found that narration in Al-Sab'a, p. 620 and **it is**

يَحْيَىٰ بْنُ آدَمَ عَنْ أَبِي بَكْرٍ عَنْ عَاصِمٍ

Khalaf's narration from imam Hamza:

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ

كَأَلَّا عَلِمَ

5) Legacy.quran.com/55/31

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Ya'qub read it as: "He will attend to you . . ."

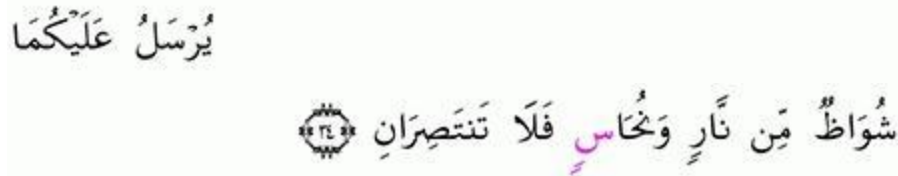
6) Legacy.quran.com/55/35

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Rouh read it as: "Flares of fire and (of) brass . . ."

Rawh's narration from imam Ya'qub:



7) Legacy.quran.com/55/78

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... the Name of your^{sg} Lord, which possesses majesty and nobility."

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Shām**. [His source](#) is Al-Nashr, 2/286. **I confirmed it.**

Al-Sab'a, p. 621 also states that.

Hisham's narration from imam Ibn 'Āmir:



Total differences: 758/4,979

Surah 56

1) Legacy.quran.com/56/19

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... causing them **no** headache, and they are not intoxicated ..."

Hisham's narration from imam Ibn 'Āmir:

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ

2) Legacy.quran.com/56/21 (It is not included).

3) Legacy.quran.com/56/22

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Abu Ja'far read it as: "... and meat of any bird they may **desire**, 22 and (leaning on) spouses with ..."

Khalaf's narration from imam Hamza:

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ
وَحُورٍ عَيْنٍ

4) Legacy.quran.com/56/47

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Nafie', Al-Kesa'i, Abu Ja'far and Ya'qub read it as: "Can it be that when we have died and become dust and bones **we** will really be . . ."

Warsh's narration from imam Nafie':

وَكَاْنُوْا يَقُوْلُوْنَ اِيْذَا مِتْنَا وَكُنَّا
تُرَابًا وَعِظْمًا اِنَّا لَمَبْعُوْثُوْنَ ﴿٤٧﴾

5) Legacy.quran.com/56/48

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Qaloun, Ibn 'Amer and Abu Ja'far read it as: ". . . really be resurrected? 48 **Or our ancient forefathers?**"

Qaluun's narration from imam Nafie':

اَوَّابَاؤُنَا اَلْاَوَّلُوْنَ ﴿٤٨﴾

6) Legacy.quran.com/56/62

Sample A: 3 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** Hafs, Hamza, Al-Kesa'i and Khalaf read it as: ". . . if only you would **constantly** remember!"

7) Legacy.quran.com/56/66

8) Legacy.quran.com/56/67 (It is not included).

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "**Can it be that we will really be** in debt? **Rather . . .**"

أبو خالد عن قُتَيْبَةَ وَأَبَانَ

also recited it that way. **My source** is Kāmil, pg.403.

Shu'ba's narration from imam 'Asem:

أَيْنَا لَمُغْرَمُونَ

بَلْ نَحْنُ مَحْرُومُونَ

9) Legacy.quran.com/56/75

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: ". . . by the **location** of the stars . . ."

Khalaf's narration from imam Hamza:



10) Legacy.quran.com/56/89

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... then a soul with fragrant plants and a Garden of bliss."

،عبيد، وعبد الوارث عن أبي عمرو، وابن حسان، وزيد، والزَّعْفَرَانِيّ

،والحسن، وقتادة، ومحمد، ومسعود بن صالح، والثغري في قول الرّازيّ

والزندولاني عن فُتَيْبَةَ في قول الطبراني، والعراقي، وابن مِقْسَمٍ

also recited it that way. **My source** is Kāmil, pg.645.

I also found **an authentic hadith** that supports **Ruways's** narration:

<https://sunnah.com/urn/731840>. Here is the **same hadith** with a **different chain** of narration

until هَارُونَ الْأَعْوَرُ: <https://sunnah.com/abudawud/32/23>.

This hadith is authentic according to **Abu Dawud**. **Al-Tirmidhi** graded it to be Hassan

Gharib. **Al-Albani** said that the isnad of the hadith is authentic. **Al-Arnaout** said the same thing.

Good website to verify hadiths: <https://dorar.net/hadith>

On that **website**, I found an authentic hadith from a different companion (**Abdullah ibn Amr**) that supports **both samples**. The hadith states that **Abdullah ibn Amr** (may Allah be pleased with both) recited **Sample A** to the Prophet (peace be upon him) but he told him to recite **Sample B**.

Source: Majma al-Zawa'id 7/159

<https://dorar.net/h/c123dbeb6a5638bb5442f91f2d719b85>

Grade: The men of this hadith are all reliable according to **al-Haythami**.

Ruways's narration from imam Ya'qub:



Total differences: 768/5,075

Surah 57

1) [Legacy.quran.com/57/5](https://legacy.quran.com/57/5)

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu 'Amr, 'Asem and Abu Ja'far read it as: "... all matters **return**."

2) Legacy.quran.com/57/8

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... your Lord—when **your pledge has been taken** ..."

According to **the article** by Farid, **Al-Ḥasan** also recited it the same way as imam Abu 'Amr. **His source** is Ithāf Fuḍalā' al-Bashar, p. 532. **I confirmed it.** However, **اليزيدي**, is also mentioned.

Al-Duri's narration from imam Abū 'Amr:

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ
أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

3) Legacy.quran.com/57/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "It is He who **sends down** upon His servant evident signs to bring ..."

4) Legacy.quran.com/57/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... and combated. Yet each—Allah has promised (him) ..."

According to [the article](#) by Farid, this recitation is supported by the **Muṣḥaf of al-Shām**. His source is Al-Nashr, 2/287. **I confirmed it.**

Al-Sab'a, p. 625 also states that.

Hisham's narration from imam Ibn 'Āmir:

وَمَا لَكُمْ إِلَّا أَنْ تَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَتْلَ أَوْلِيَّكَ أَكْثَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا
وَكُلٌّ وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

5) Legacy.quran.com/57/13

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza read it as: "Reprieve us so that ..."

المطوعي

also recited it that way. [My source](#) is Ithāf Fuḍalā' al-Bashar, page 533.

Khalaf's narration from imam Hamza:

يَوْمَ يَقُولُ الْمُنْفِقُونَ
وَالْمُنْفِقَتُ لِلَّذِينَ ءَامَنُوا أَنْظِرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ قِيلَ
أَرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ
بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

6)

A) Legacy.quran.com/57/16

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Nafie' and Hafs read it as: "... to that which **He bestowed from on high** of the truth ..."

B) Legacy.quran.com/57/16

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... of the truth. **And do not be** like those ..."

حمصي ، وأبو حيوة، وابن أبي عبلة، وإسماعيل عن أبي جعفر، وعن شيبه، وابن

كيسة في الزيّات في قول الخُزاعيّ

also recited it that way. [My source](#) is Kāmil, pg.646.

Ruways's narration from imam Ya'qub:

❦ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا تَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ
فَاسِقُونَ ﴿١٥﴾

7) Legacy.quran.com/57/18

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir and Shu'ba read it as: "Indeed, **men who believe and women who**
believe, who have loaned . . ."

Al-Bazee's narration from imam Ibn Kathir:

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ **وَلَهُمْ** أَجْرٌ كَرِيمٌ ﴿١٧﴾

8) Legacy.quran.com/57/23

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "... nor exult over what has come to you."

According to the article by Farid, Al-Ḥasan also recited it the same way as imam Abu 'Amr. His source is Ithāf Fuḍalā' al-Bashar, p. 534. I confirmed it.

Al-Duri's narration from imam Abū 'Amr:

لَكَيْلًا تَأْسَوْا عَلَى
مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿٢٢﴾

9) Legacy.quran.com/57/24

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... indeed, Allah is the Self-Sufficient, the Praiseworthy."

Warsh's narration from imam Nafie':

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ الْغَنِيُّ الْحَمِيدُ ﴿٢٢﴾

10) Legacy.quran.com/57/26

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham read it as: "Abraham".

Total differences: 778/5,104

Surah 58

1)

A) Legacy.quran.com/58/7

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "... nor less than that, nor (is there) more but He is with them ..."

أَبُو حَيَّوَة، وَبَصْرِي غَيْرِ أَيُّوبَ، وَأَبِي عَمْرٍو

also recited it that way. [My source](#) is Kāmil, pg.646.

Ruways's narration from imam Ya'qub:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا
أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٨﴾

B) Legacy.quran.com/58/7

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/58/7, I noticed that imam Abu Ja'far

read this ayah with differently regarding, “تكون”. Please also see Legacy.quran.com/59/7.

When it comes to this ayah (Legacy.quran.com/58/7),

الزَّعْفَرَانِيّ، وَأَبُو حَيَّوَةَ وَأَبُو بَشَرٍ، وَشَيْبَةَ

also recited it that way. My source is Kāmil, pg.646.

Isa's narration from imam Abu Ja'far:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا تَكُونُ
 مِنْ جُوعَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا
 أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمُ
 بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٨﴾

2) Legacy.quran.com/58/8

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza and Roways read it as: "... they converse with one another secretly in sin ..."

Ruways's narration from imam Ya'qub:

أَلَمْ تَرَ إِلَى
 الَّذِينَ هُمْ عَنْ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ وَيَنْتَجِبُونَ
 بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
 يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
 حَسْبُكُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٧٩﴾

3) Legacy.quran.com/58/9

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... do not converse with one another secretly in sin ..."

الْكُوفِيُّونَ وَالْأَعْمَشُ وَأَبُو حَيَّوَةَ

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/58/9>.

Ruways's narration from imam Ya'qub:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا
إِذَا تَنَجَّيْتُمْ فَلَا تَنَجُّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَتَنَجُّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشُرُونَ ﴿١٠٣﴾

4) Legacy.quran.com/58/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "... that he may make those who have attained faith sad."

On pg. 244 of Al-Nashr, Imam Ibn al-Jazari notes that imam Nafie' repeats this pattern of

“ضَمَّ الْيَاءِ وَكَسَرَ الزَّايِ” throughout the Quran except in this ayah:

Legacy.quran.com/21/103. However, he notes that imam Abu Ja'far repeats that pattern in that ayah. However, he further notes that it is the only time that imam Abu Ja'far follows that pattern.

Warsh's narration from imam Nafie':

إِنَّمَا
النَّجْوَى مِنَ الشَّيْطَانِ لِيُخْرِتَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِهِمْ
شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

5) Legacy.quran.com/58/11

Sample A: 1 out of the 10 imams.

According to [the article](#) by Farid, [Al-Ḥasan](#) also recited it that way. [His source](#) is Iṭḥaf
Fuḍalā' al-Bashar, p. 536. [I confirmed it.](#)

Sample B: 9 out of the 10 imams.

Qira'at: All [except](#) 'Asem read it as: "... in [the assembly](#)."

Warsh's narration from imam Nafie':

يَا أَيُّهَا
الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ
اللَّهُ لَكُمْ وَإِذَا قِيلَ آنشُرُوا فَآنشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Total differences: [783/5,126](#)

Surah 59

1) Legacy.quran.com/59/2

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "They **vigorously wreck** their houses . . ."

According to [the article](#) by Farid, **Al-Ḥasan** also recited it the same way as imam Abu 'Amr, regarding, "**yukharribūna**". **His source** is Ithāf Fuḍalā' al-Bashar, p. 537. **I confirmed it.** However, **اليزيدي**, is also mentioned.

Please also see Legacy.quran.com/3/154.

Al-Duri's narration from imam Abū 'Amr:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ تَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي
قُلُوبِهِمُ الرُّعْبَ يُجْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿١٠٠﴾

2) Legacy.quran.com/59/7

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far and Hisham read it as: "... so that a closed circuit is not created between the wealthy among you."

Hisham's narration from imam Ibn 'Āmir:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا تَكُونَ دُولَةً
بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

3) Legacy.quran.com/59/14

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir and Abu 'Amr read it as: "... or from behind a wall."

Al-Duri's narration from imam Abū 'Amr:

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ
مِنْ وَرَاءِ جِدَارٍ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

Total differences: 786/5,150

Surah 60

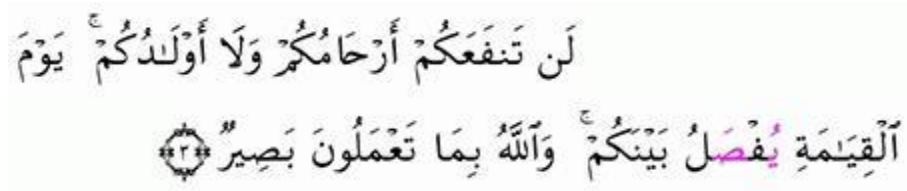
1) Legacy.quran.com/60/3

Sample A: 2 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "... on the Day of Resurrection a decision will be made between you ..."

Al-Duri's narration from imam Abū 'Amr:



لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ
الْقِيَمَةِ يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Sample C: 1 out of the 10 imams.

Ibn 'Amer read it as: "... on the Day of Resurrection you will be separated ..."

According to the article by Farid, Ibn Abī 'Abla also recited it that way. His source is Al-Kāmil, p. 647. I confirmed it.

Hisham's narration from imam Ibn 'Āmir:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ
يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣﴾

Sample D: 3 out of the 10 imams.

All **except** for Nafie', Ibn Kathir, Abu 'Amr, Abu Ja'far, Ibn 'Amer, 'Asem and Ya'qub read it as: "on the Day of Resurrection **He will separate** you . . ."

Khalaf's narration from imam Hamza:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ
يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣﴾

2) Legacy.quran.com/60/4

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Though pronounced in Arabic as Ibrahim, Hisham read it as: "**Abraham**".

Total differences: 788/5,163

Surah 61

1) Legacy.quran.com/61/6

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "This is an evident sorcerer."

Legacy.quran.com/61/8

Sample A: 4 out of the 10 imams.

Hafs, imam Ibn Kathir, Hamza, Kisā'i, and Khalaf.

Sample B: 5 out of the 10 imams.

Imam Nafie', Abū 'Amr, Ibn 'Amer, Ya'qub, Abu Ja'far, and Shu'ba.

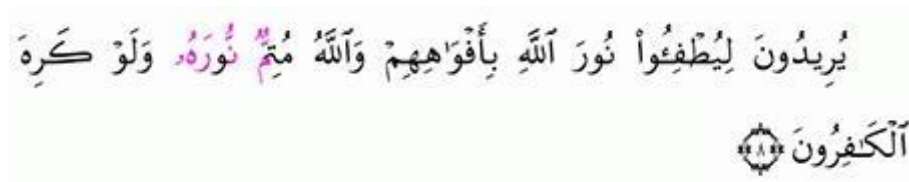
I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/61/8, in his article, Farid notes that

Shu'ba (and others) read this ayah differently regarding, "**mutimmun nūrahu**". I

confirmed it.

Shu'ba's narration from imam 'Asem:



2) Legacy.quran.com/61/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn 'Amer read it as: "... that will deliver you from ..."

الْحَسَنُ وَابْنُ أَبِي إِسْحَاقَ وَالْأَعْرَجُ

also recited it that way. My source is **Tafsir Abu Hayyan:** <https://tafsir.app/albahr-almuheet/61/10>.

Hisham's narration from imam Ibn 'Āmir:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تَحْرِقِ تَنَجِيكُمْ
مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾

3) Legacy.quran.com/61/14

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "... be supporters for Allah ..."

Warsh's narration from imam Nafie':

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
أَنْصَارًا لِلَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِثِ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ فَتَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٥﴾

Total differences: 791/5,177

Surah 62

Total differences: 791/5,188

Surah 63

1) Legacy.quran.com/63/5

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' and Rouh read it as: "... they turn their heads ..."

Rawh's narration from imam Ya'qub:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥٥﴾

Legacy.quran.com/63/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but in regarding, Legacy.quran.com/63/10, in his article, Farid notes

that **imam Abū 'Amr** read this ayah differently regarding, “**wa-akūna**”. **I confirmed it.**

He also notes that **Al-Ḥasan** also recited it that way. **His source** is Ithāf Fuḍalā' al-Bashar, p. 543. **I confirmed it.** However, **ابن محيصن** and **اليزيدي** are also mentioned.

Al-Duri's narration from imam Abū 'Amr:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى
أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾

2) Legacy.quran.com/63/11

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... what **they** do."

قَتَادَةَ، ومحمد

also recited it that way. **My source** is Kāmil, pg.648.

Total differences: 793/5,199

Surah 64

1)

A) Legacy.quran.com/64/9

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "The day when **We gather you . . .**"

سَلَامٌ وَزَيْدُ بْنُ عَلِيٍّ وَالشَّعْبِيُّ

also recited it that way. **My source** is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/64/9>.

B) Legacy.quran.com/64/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: ". . . **We will remit his evil deeds and We will enter him into . . .**"

Total differences: 794/5,217

Surah 65

1) Legacy.quran.com/65/1

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir and Shu'ba read it as: "... committed an **evidenced** obscenity."

It is repeated. Please see Legacy.quran.com/4/19.

Legacy.quran.com/65/3

Sample A: 1 out of the 10 imams.

Hafs.

According to [the article](#) by Farid, **al-Mufaḍḍal** also recited it the same way as **Hafs**. **His source** is Al-Sab'a, p. 639. **I confirmed it.**

Sample B: 8 out of the 10 imams.

The others and Shu'ba.

I did not see this in Fadel Soliman, Bridges' translation at

Quran.com but regarding Legacy.quran.com/65/3, in his article, Farid notes that

Shu'ba and the others read this ayah differently regarding, "**bāligun amrahu**". **I**

confirmed it.

Shu'ba's narration from imam 'Asem:

وَيَرْزُقُهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ
بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٢﴾

2)

A) Legacy.quran.com/65/11

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn kathir, Abu 'Amr, Shu'ba, Abu Ja'far and Ya'qub read it as: "... Allah's
signs, clarified ..."

B) Legacy.quran.com/65/11

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... We will enter him into ..."

Total differences: 796/5,229

Surah 66

1) Legacy.quran.com/66/3

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... he harbored part of it and disregarded another part."

الأعمش، والأزرق، وهارون، وهيب كلهم عن أبي عمرو، وطلحة، وزائدة عن

الأعمش

also recited it that way. My source is Kāmil, pg. 649.

Al-Layth's narration from imam Kisā'i:

وَإِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ
حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ، وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ، وَأَعْرَضَ عَنْ
بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ، قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِي الْعَلِيمُ
الْخَبِيرُ

2) Legacy.quran.com/66/8

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Shu'ba read it as: "... repent to Allah with a repentance of sincerity ..."

الحَسَنُ وَالْأَعْرَجُ وَعِيسَى

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/66/8>.

Shu'ba's narration from imam 'Asem:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نُّصُوْحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

3) [Legacy.quran.com/66/12](https://legacy.quran.com/66/12)

Sample A: 2 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All **except** for Hafs, Abu 'Amr and Ya'qub read it as: "... and **His Scripture** and was ..."

Total differences: 799/5,241

Surah 67

1) Legacy.quran.com/67/27

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: "'This is what you^{pl} used to (challengingly) call for.'"

الحسن

also recited it that way. **My source** is Ithāf Fuḍalā' al-Bashar, page 551.

Ruways's narration from imam Ya'qub:

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي
كُنْتُمْ بِهِ تَدْعُونَ

2) Legacy.quran.com/67/29

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "... and soon they will know who is ..."

Total differences: 801/5,271

Surah 68

1) Legacy.quran.com/68/14

2) Legacy.quran.com/68/15 (It is not included).

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu 'Amr, Hafs, Al-Kesa'i and Khalaf read it as: "Is it true that because he has money and sons, 15when Our signs are recited to him, he says, 'Legends of the ancients!?' "

Shu'ba's narration from imam 'Asem:

عَٰنَ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٥﴾

إِذَا تُتْلَىٰ

عَلَيْهِ ءَايَاتُنَا قَالَ أَسَٰطِيرُ الْأَوَّلِينَ ﴿١٥﴾

Total differences: 803/5,323

Surah 69

1) Legacy.quran.com/69/9

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Abu 'Amr, Al-Kesa'i and Ya'qub read it as: "Then Pharaoh and whoever was on his side and the . . ."

Ruways's narration from imam Ya'qub:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْحَاظِئَةِ ﴿٦٩﴾

2) Legacy.quran.com/69/41

3) Legacy.quran.com/69/42

Sample A: 3 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn Kathir, Ya'qub, Hisham and Ibn Zekwan in one of his narrations read it as: "... little do **they** believe, 42 nor is it the speech of a soothsayer—little do **they** remember."

Ibn Dhakwaan's narration from imam Ibn 'Āmir:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا يُؤْمِنُونَ ﴿٦٩﴾
وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا
يَذْكُرُونَ ﴿٦٩﴾

Sample C: 3 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Shu'ba, Abu Ja'far and Ibn Zekwan in one of his narrations read it as: "... little do **you** remember."

When it comes to **Fadel Soliman, Bridges' translation at Quran.com**, there is a translation error here. Sheikh Fadel Soliman usually translates that phrase as "Little do **you** constantly remember."

When it comes to Ibn Dhakwaan, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

Shu‘ba’s narration from imam ‘Asem:



Total differences: 806/5,375

Surah 70

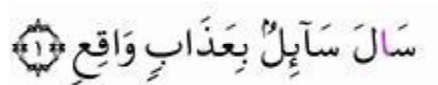
1) Legacy.quran.com/70/1

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "A flood has flooded with a punishment sure to come . . ." According to the dialect of the tribes of Hijaz, the narration of Nafie', Ibn 'Amer and Abu Ja'far means exactly the same as all the others.

Isa's narration from imam Abu Ja'far:



2) Legacy.quran.com/70/10

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Abu Ja'far and Al-Bazzi in one of his narrations read it as: "... and no intimate (friend) is asked (about) his intimate (friend) ..."

When it comes to Bazee, that narration is not included in this link:

<https://www.nquran.com/ar/index.php?group=multi>

However, I found that narration in Al-Sab'a, p. 650 and **it is**

مُضَرَّعٌ عَنِ الْبَزِيِّ

Isa's narration from imam Abu Ja'far:

وَلَا يُسْتَلُ حَمِيمٌ حَمِيمًا

3) Legacy.quran.com/70/11

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Al-Kesa'i and Abu Ja'far read it as: "... redeemed from punishment on that day by ..."

Isa's narration from imam Abu Ja'far:

يُبَصَّرُونَ يَوْمَ يَفْتَدِي مِنَ عَذَابٍ يَوْمَئِذٍ بَيْنَهُ

4) Legacy.quran.com/70/15 (It is not included).

5) Legacy.quran.com/70/16

Sample A: 1 out of the 10 imams.

ابن أبي عبلة، وأبو حيوة، والزَّعْفَرَانِيّ، وابنُ مِقْسَمٍ، واختيارُ الْيَزِيدِيّ، وابن
جبير، والأزرق، وأبي عَمْرٍو عن أبي بكر

also recited it that way. **My source** is Kāmil, pg.651.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs read it as: ". . . It is a raging fire. 16 **It strips** away the scalps . . ."

Shu'ba's narration from imam 'Asem:

كَلَّا إِنَّهَا لَطُيْ

تَزَاعَةُ لِلشَّوَى

6) Legacy.quran.com/70/32

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir read it as: ". . . to their **trustworthiness** and their covenant . . ."

According to **the article** by Farid, **Ibn Muḥayṣin** also recited it that way. **His source** is Iṭḥaf
Fuḍalā' al-Bashar, p. 556. **I confirmed it.**

This difference is repeated. Please see Legacy.quran.com/23/8.

7) Legacy.quran.com/70/33

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All except for Hafs and Ya'qub read it as: ". . . by their testimony . . ."

Shu'ba's narration from imam 'Asem:

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ

8) Legacy.quran.com/70/42

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: ". . . until they encounter their day . . ."

This difference is repeated. Please go back to Legacy.quran.com/25/75.

ابْنُ مُحْيِصِنٍ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/70/42>.

9) Legacy.quran.com/70/43

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs and Ibn 'Amer read it as: "... hurrying towards **a statue** ..."

Shu'ba's narration from imam 'Asem:



Total differences: 815/5,419

Surah 71

Total differences: 815/5,447

Surah 72

1) Legacy.quran.com/72/3

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Abu Ja'far, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "**And** indeed ..."

2) Legacy.quran.com/72/4

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Abu Ja'far, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

3)

A) Legacy.quran.com/72/5

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

B) Legacy.quran.com/72/5

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ya'qub read it as: ". . . would never **attribute a lie to** Allah."

الحَسَنُ وَالْجَدْرِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، وَابْنُ مِقْسَمٍ

also recited it that way. **My source is Tafsir Abu Hayyan:** <https://tafsir.app/albahr-almuheet/72/5>.

Ruways's narration from imam Ya'qub:

وَأَنَا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ

وَأَلْجَأُ عَلَى اللَّهِ كَذِبًا

4) Legacy.quran.com/72/6

Sample A: 5 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Abu Ja'far, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

5) Legacy.quran.com/72/7

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

6) Legacy.quran.com/72/8

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

7) Legacy.quran.com/72/9

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

8) Legacy.quran.com/72/10

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

9) Legacy.quran.com/72/11

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

10) Legacy.quran.com/72/12

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

11) Legacy.quran.com/72/13

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

12) Legacy.quran.com/72/14

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, Hafs, Hamza, Al-Kesa'i and Khalaf read it as: "And indeed . . ."

13) Legacy.quran.com/72/17

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr, Ibn 'Amer and Abu Ja'far read it as: "... We will insert him into ..."

14) Legacy.quran.com/72/19

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' and Shu'ba read it as: "And indeed, when ..."

15) Legacy.quran.com/72/20

Sample A: 3 out of the 10 imams.

Sample B: 7 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza and Abu Ja'far read it as: "He said ..."

16) Legacy.quran.com/72/28

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "... that it may be known that they have ..."

ابْنُ عَبَّاسٍ وَزَيْدُ بْنُ عَلِيٍّ

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/72/28>.

Ruways's narration from imam Ya'qub:

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا
رِسَالَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

Total differences: 831/5,475

Surah 73

1) Legacy.quran.com/73/6

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ibn 'Amer read it as: "... is indeed more suitable and ..."

Hisham's narration from imam Ibn 'Āmir:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأَةً وَأَفْزَعُ قِيلًا ﴿٥٥﴾

2) Legacy.quran.com/73/8 (It is not included).

3) Legacy.quran.com/73/9

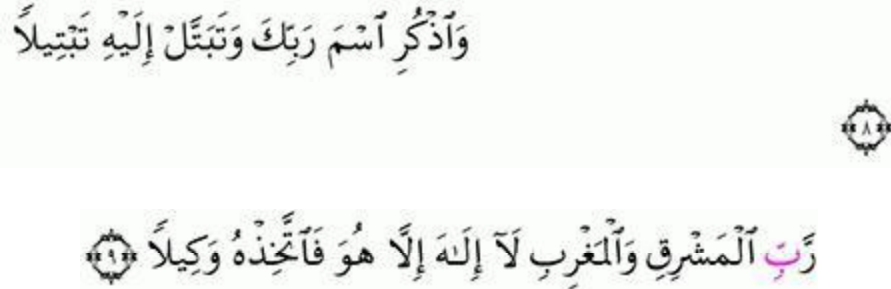
Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Kathir, Abu Amr, Hafs and Abu Ja'far read it as: ". . .

devotion— 9 **the Lord** of the East . . ."

Shu'ba's narration from imam 'Asem:



4) Legacy.quran.com/73/20

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Nafie', Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . nearly two-thirds of

the night, and (sometimes nearly) half of it, and (sometimes nearly) one-third of it . . ."

Warsh's narration from imam Nafie':

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفِهِ ۖ وَثُلَاثِيهِ ۖ وَطَائِفَةٌ
 مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ
 عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ
 وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ وَءَاخَرُونَ
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
 الزَّكَاةَ ۚ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّحْدُوهُ
 عِندَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٠﴾

Total differences: 835/5,495

Surah 74

1) Legacy.quran.com/74/50

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie, Ibn 'Amer and Abu Ja'far read it as: "as though they were **donkeys made to**
panic . . ."

Warsh's narration from imam Nafie':

كَانَهُمْ حُمُرٌ مُّسْتَنْفَرَةٌ ﴿١١٠﴾

2) Legacy.quran.com/74/56

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Nafie' read it as: "Yet you ^{pl} will not remember unless . . ."

يَعْفُوبُ طَرِيقَ الْبَخَارِيِّ

also recited it that way. **My source** is Kāmil, pg.653.

Total differences: 837/5,551

Surah 75

1) Legacy.quran.com/75/1

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Qunbol and Al-Bazzi in his second narration read it as: "Surely, I swear by . . ."

ابْنِ عَبَّاسٍ، وَأَبِي عَبْدِ الرَّحْمَنِ، وَالْحَسَنِ، وَمُجَاهِدٍ، وَعِكْرَمَةَ، وَابْنَ مُحَيْصِينَ

also recited it that way. **My source is** Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/75/1>.

On pg. 282 of Al-Nashr, Imam Ibn al-Jazari explains the narrations of Al-Bazzi.

Al-Bazee's narration from imam Ibn Kathir:

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١٠﴾

Qumbul's narration from imam Ibn Kathir:

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١٠﴾

2) Legacy.quran.com/75/7

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Nafie' and Abu Ja'far read it as: "So, when the sight **glows** . . ."

Warsh's narration from imam Nafie':

فَإِذَا بَرَقَ

الْبَصَرُ ﴿١٠﴾

3) Legacy.quran.com/75/20

4) Legacy.quran.com/75/21

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Ibn 'Amer and Ya'qub read it as: "But no! Rather, **they love the**
fleeting life 21 and **they leave aside** the Hereafter."

Al-Bazee's narration from imam Ibn Kathir:

كَلَّا بَلْ يُحِيطُونَ الْعَاجِلَةَ ﴿١١٣﴾

وَيَذَرُونَ الْآخِرَةَ ﴿١١٤﴾

These differences of the one in Legacy.quran.com/87/16.

5) Legacy.quran.com/75/37

Sample A: 1 out of the 10 imams.

Sample B: 8 out of the 10 imams.

Qira'at: All **except** for Hafs and Ya'qub read it as: "Was he not **an emitted drop of** semen?"

Shu'ba's narration from imam 'Asem:

الْمَرِيكَ

نُطْفَةٌ مِّنْ مَّنِيٍّ تُمْنَىٰ ﴿٢٧٣﴾

Total differences: [842/5,591](#)

Surah 76

1) Legacy.quran.com/76/21

Sample A: 1 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Ibn Kathir and Shu'ba read it as: "Upon them are garments of green silk, and (upon them is) brocade . . ."

Shu'ba's narration from imam 'Asem:

عَلَيْهِمْ ثِيَابُ
سُنْدُسٍ خُضِرٍ وَإِسْتَبْرَقٍ وَحُلُوءٍ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿٢١﴾

Sample C: 4 out of the 10 imams.

Abu 'Amr, Ibn 'Amer, Abu Ja'far and Ya'qub read it as: ". . . green garments of silk and of brocade . . ."

Ruways's narration from imam Ya'qub:

عَلَيْهِمْ
ثِيَابُ سُنْدُسٍ خُضِرٍ وَإِسْتَبْرَقٍ وَحُلُوءٍ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ
شَرَابًا طَهُورًا ﴿٢١﴾

Sample D: 3 out of the 10 imams.

Nafei' read it as Hafs, while all the rest read it as: ". . . them are garments of green silk and of brocade . . ."

Khalaf's narration from imam Hamza:

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضَرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ
رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

2) Legacy.quran.com/76/30

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ibn 'Amer read it as: "Yet they cannot will . . ."

Total differences: 844/5,622

Surah 77

1) Legacy.quran.com/77/29 (It is not included).

2) Legacy.quran.com/77/30

3) Legacy.quran.com/77/31 (It is not included).

Sample A: 8 out of the 10 imams.

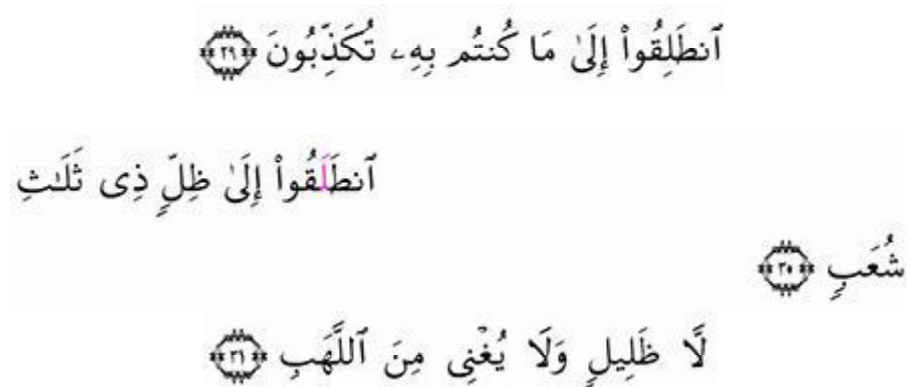
Sample B: 1 out of the 10 imams.

Qira'at: Roways read it as: "'Proceed to what you^{pl} used to disbelieve in.' 30 They proceeded to a shadow that rises in three different columns, 31 offering no shade and unavailing against the flames."

أَبِيُّ بْنُ كَعْبٍ، وَأَبِي عِمْرَانَ

also recited it that way. My source is Tafsir Ibn al-Jawzi: <https://tafsir.app/zad-almaseer/77/30>.

Ruways's narration from imam Ya'qub:



4) Legacy.quran.com/77/33

Sample A: 3 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: All **except** for Hafs, Hamza, Al-Kesa'i, Khalaf and Roways read as: ". . . as if they are **herds of yellow camels.**"

Shu'ba's narration from imam 'Asem:



Sample C: 1 out of the 10 imams.

Roways read it as: ". . . as if they are thick yellow ropes."

ابْنُ عَبَّاسٍ وَقَتَادَةُ، وَابْنُ جُبَيْرٍ، وَالْحَسَنُ، وَأَبُو رَجَاءٍ

also recited it that way. My source is Tafsir Abu Hayyan: <https://tafsir.app/albahr-almuheet/77/33>.

Ruways's narration from imam Ya'qub:

كَانَهُ جُمَلَتْ صُفْرًا

Total differences: 848/5,672

Surah 78

1) Legacy.quran.com/78/19

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All except for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: ". . . the sky was opened up wide and . . ."

This difference is repeated. Please go back to Legacy.quran.com/6/44.

2) Legacy.quran.com/78/23

Sample A: 8 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Hamza and Rouh read it as: "... they **fixedly remain** for eons ..."

Rawh's narration from imam Ya'qub:

لَيْثِينَ فِيهَا أَحْقَابًا

3) Legacy.quran.com/78/36 (It is not included).

4) Legacy.quran.com/78/37

Sample A: 3 out of the 10 imams.

Qira'at: Ibn 'Amer, 'Asem and Ya'qub read it as: "a measured gift,37 **(from) the Lord** of the heavens and the earth and everything between them, **(from) the All-Merciful.**"

Sample B: 4 out of the 10 imams.

Nafie', Ibn Kathir, Abu 'Amr and Abu Ja'far read it as: "a measured gift. 37 **(He is) the Lord** of the heavens and the earth and everything between them, the All-Merciful."

Al-Bazee's narration from imam Ibn Kathir:

جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ

حِسَابًا

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ

خِطَابًا

Sample C: 3 out of the 10 imams.

All others read it as: "a measured gift, 37 (from) the Lord of the heavens and the earth and everything between them. (He is) the All-Merciful."

Khalaf's narration from imam Hamza:



Total differences: 852/5,712

Surah 79

1) Legacy.quran.com/79/10

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "'Will we really be restored to the original condition?'"

شِيْبَةٌ

also recited it that way. [My source](#) is Kāmil, pg.407.

[This difference](#) is repeated. Please see Legacy.quran.com/13/5.

2)

A) Legacy.quran.com/79/11

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer, Al-Kesa'i and Ya'qub read it as: "'When we have become . . .'"

B) Legacy.quran.com/79/11

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Shu'ba, Hamza, Al-Kesa'i, Roways and Khalaf read it as: ". . . become hollow bones?"

Shu'ba's narration from imam 'Asem:

أَءِذَا كُنَّا عِظْمًا نَّخِرَةً ﴿١١﴾

Total differences: 854/5,758

Surah 80

1) Legacy.quran.com/80/4

Sample A: 1 out of the 10 imams.

الزَّعْفَرَانِيَّ، وَأَبُو حَيَوَةَ، وَابْن أَبِي عُبَلَةَ، وَالْأَعْمَشَ، وَالْبُرْجُمِيَّ، وَالْجَعْفِيَّ

also recited it that way. [My source](#) is Kāmil, pg.657.

Sample B: 9 out of the 10 imams.

All **except** for 'Asem read it as: "... or to be reminded **and** the reminder would benefit him?"

Khalaf's narration from imam Hamza:

أَوْ يَذْكُرْ فَتَنْفَعُهُ الذِّكْرُ ﴿٢٤﴾

2) **Legacy.quran.com/80/24 (It is not included).**

3) **Legacy.quran.com/80/25**

Sample A: 4 out of the 10 imams.

Qira'at: 'Asem, Hamza, Al-Kesa'i, Khalaf and Roways **when he continued recitation without stopping at the end of sign 24** read it as: "... his food: 25 **that We** poured down ..."

Ruways's narration from imam Ya'qub (Same as Hafs):

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى

طَعَامِهِ ﴿٢٤﴾

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

Sample B: 5 out of the 10 imams.

All others including Roways **when he stopped at the end of sign 24** read it as: "... his food: 25 **indeed, We** poured down ..."

Rawh's narration from imam Ya'qub:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ

طَعَامِهِ ۖ

إِنَّا صَبَبْنَا الْمَاءَ صَبًّا

Total differences: 857/5,800

Surah 81

1) Legacy.quran.com/81/9

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... for what misdeed she was relentlessly killed ..."

شَيْبَةَ

also recited it that way. [My source](#) is Kāmil, pg.658.

2) Legacy.quran.com/81/10

Sample A: 5 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn 'Amer, 'Asem, Abu Ja'far and Ya'qub read it as: "... are **made** entirely public ..."

3) Legacy.quran.com/81/12

Sample A: 2 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: All **except** for Nafie', Ibn Zekwan, Hafs, Abu Ja'far and Roways read it as: "... is **set ablaze** ..."

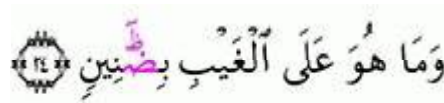
4) Legacy.quran.com/81/24

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr, Al-Kesa'i and Roways read it as: "... and he **is not accused of withholding** (knowledge of) the hidden realm ..."

Ruways's narration from imam Ya'qub:



Total differences: 861/5,829

Surah 82

1) Legacy.quran.com/82/7

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for 'Asem, Hamza, Al-Kesa'i and Khalaf read it as: "... and **perfectly** proportioned you?"

2) Legacy.quran.com/82/9

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "... rather **they disbelieve** in ..."

الحسن، وشيبة، وأبو بشر

also recited it that way. **My source** is Kāmil, pg.658.

3) Legacy.quran.com/82/19

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Ya'qub read it as: "**(It is) a day** when ..."

Ruways's narration from imam Ya'qub:

يَوْمَ لَا
تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

Total differences: 864/5,848

Surah 83

1) Legacy.quran.com/83/24

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu Ja'far and Ya'qub read it as: "The radiance of bliss can be recognized on their faces."

Ruways's narration from imam Ya'qub:

تُعَرَّفُ فِي وُجُوهِهِمْ نَضْرَةُ النَّعِيمِ

2) Legacy.quran.com/83/26

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Al-Kesa'i read it as: "whose seal is musk —and this is . . ."

أَبُو حَيَوَة، وَابْن أَبِي عُبَلَةَ، وَابْن مَقْسَمٍ

also recited it that way. [My source](#) is Kāmil, pg.658.

Al-Layth's narration from imam Kisā'i:

خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿١٦﴾

Total differences: 866/5,884

Surah 84

1) Legacy.quran.com/84/12

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Ibn 'Amer and Al-Kesa'i read it as: "... and will continuously roast at the Blaze."

Al-Layth's narration from imam Kisā'ī:

وَيُصَلِّي سَعِيرًا ﴿١٢﴾

2) Legacy.quran.com/84/19

Sample A: 6 out of the 10 imams.

Sample B: 4 out of the 10 imams.

Qira'at: Ibn Kathir, Hamza, Al-Kesa'i and Khalaf read it as: "... you sg will surely mount ..."

Al-Layth's narration from imam Kisā'ī:

لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

Total differences: 868/5,909

Surah 85

1) Legacy.quran.com/85/15

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Hamza, Al-Kesa'i and Khalaf read it as: "... Possessor of the glorious Throne ..."

Al-Layth's narration from imam Kisā'ī:



2) Legacy.quran.com/85/22

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

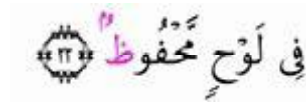
Qira'at: Nafie' read it as: "... preserved in a tablet."

ابن مُحَيِّصِن، وابن سيبويه وابن زياد عن علي، وأبو حيوة والخزاز عن أبي

عَمْرٍو، وابن الرومي، ومحبوب عن ابن كثير

also recited it that way. [My source](#) is Kāmil, pg.658.

Warsh's narration from imam Nafie':



Total differences: 870/5,931

Surah 86

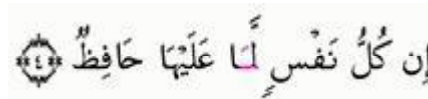
1) Legacy.quran.com/86/4

Sample A: 4 out of the 10 imams.

Sample B: 6 out of the 10 imams.

Qira'at: All **except** for Ibn 'Amer, 'Asem, Hamza and Abu Ja'far read it as: "Every self has a preserver over it."

Warsh's narration from imam Nafie':



Total differences: 871/5,948

Surah 87

1) Legacy.quran.com/87/16

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu 'Amr read it as: "Rather, **they prefer** the Earlier Life . . ."

أبو حيوة، وابن أبي عبله، والزعفراني، وابن مِقْسَمٍ، وزيد، وفُتَيْبَةُ **غير بشر**

also recited it that way. **My source** is Kāmil, pg.659.

Total differences: 872/5,967

Surah 88

1) Legacy.quran.com/88/4

Sample A: 7 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr, Shu'ba and Ya'qub read it as: "... **made to roast** in a hot fire . . ."

Shu'ba's narration from imam 'Asem:

تُصَلَّى نَارًا حَامِيَةً

2) Legacy.quran.com/88/11

Sample A: 6 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir, Abu 'Amr and Roways read it as: "... **no nonsense is heard in it** . . ."

According to [the article](#) by Farid, **Ibn Muḥayṣin** also recited it the same way as **imam Nafie‘**, regarding, “**tusma‘u fihā lāgiyatun**” (imam Nafie‘ **recited slighted different from Ruways and the others in Sample B**). **His source** is Ithāf Fuḍalā’ al-Bashar, p.581. **I confirmed it.**

Ruways’s narration from imam Ya‘qub:



Warsh’s narration from imam Nafie‘:



Total differences: 874/5,993

Surah 89

1) Legacy.quran.com/89/16

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Abu Ja'far read it as: ". . . through **utterly restricting** his provision . . ."

2) Legacy.quran.com/89/17

3) Legacy.quran.com/89/18

4) Legacy.quran.com/89/19

5) Legacy.quran.com/89/20

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Abu 'Amr and Ya'qub read it as: "Rather, **they do not honor** the orphan, 18 **and they do not urge (others)** to (serve) food to the destitute^{sg}, 19 **and they devour inheritance (of the vulnerable)** greedily, 20 **and they love** wealth immensely."

Ruways's narration from imam Ya'qub:



Legacy.quran.com/89/18

Sample A: 5 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn Kathir and Ibn 'Amer read it as: "... and you do not urge (others) to (serve) food ..."

Hisham's narration from imam Ibn 'Amir:

وَلَا تَحْضُوتَ عَلَى طَعَامِ الْمَسْكِينِ

6) Legacy.quran.com/89/25

7) Legacy.quran.com/89/26

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Al-Kesa'i and Ya'qub read it as: "On that day, none is punished as he is punished, 26 and none is shackled as he is shackled."

Ruways's narration from imam Ya'qub:

فَيَوْمَئِذٍ لَا يُعَذِّبُ

عَذَابُهُ أَحَدٌ

وَلَا يُوثَّقُ وَثَاقُهُ أَحَدٌ

Total differences: 881/6,023

Surah 90

1) Legacy.quran.com/90/6

Sample A: 9 out of the 10 imams.

Sample B: 1 out of the 10 imams.

Qira'at: Abu Ja'far read it as: "I have consumed **piles** of wealth."

أبو بكر الصديق وعائشة وأبو عبد الرحمن وقتادة وأبو العالية

also recited it that way. **My source is** Tafsir Ibn al-Jawzi, pg. 131 **or** <https://tafsir.app/zad-almaseer/90/6>.

Isa's narration from imam Abu Ja'far:

يَقُولُ أَهْلَكَ مَالًا لُبْدًا

2) Legacy.quran.com/90/13

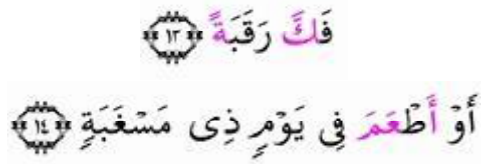
3) Legacy.quran.com/90/14

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Ibn Kathir, Abu 'Amr and Al-Kesa'i read it as: "(Nor) did he free a neck (from the yokes of slavery), 14 (nor) did he feed—on a day of starvation— 15 an orphaned relative . . ."

Al-Bazee's narration from imam Ibn Kathir:



Total differences: 884/6,043

Surah 91

1) Legacy.quran.com/91/15

Sample A: 7 out of the 10 imams.

Sample B: 3 out of the 10 imams.

Qira'at: Nafie', Ibn 'Amer and Abu Ja'far read it as: "... so He does not ..."

[This difference](#) is repeated. Please go back to Legacy.quran.com/26/217.

Total differences: 885/6,058

Surah 92

Total differences: 885/6,079

Surah 93

Total differences: 885/6,090

Surah 94

Total differences: 885/6,098

Surah 95

Total differences: 885/6,106

Surah 96

Total differences: 885/6,125

Surah 97

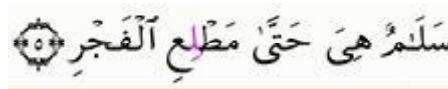
1) Legacy.quran.com/97/5

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Al-Kesa'i and Khalaf read it as: ". . . until the point of the rise of dawn."

Al-Duri's narration from imam Kisā'ī:



Total differences: 886/6,130

Surah 98

Total differences: 886/6,138

Surah 99

Total differences: 886/6,146

Surah 100

Total differences: 886/6,157

Surah 101

Total differences: 886/6,168

Surah 102

1) Legacy.quran.com/102/6

Sample A: 8 out of the 10 imams.

Sample B: 2 out of the 10 imams.

Qira'at: Ibn 'Amer and Al-Kesa'i read it as: "... you will certainly **be shown** purgatory."

Al-Layth's narration from imam Kisā'ī:

لَتَرُونَّ الْجَحِيمَ

Total differences: 887/6,176

Surah 103

Total differences: 887/6,179

Surah 104

1) Legacy.quran.com/104/2

Sample A: 4 out of the 10 imams.

Sample B: 5 out of the 10 imams.

Qira'at: Ibn 'Amer, Hamza, Al-Kesa'i, Abu Ja'far, Rouh and Khalaf read it as: "... who kept
hoarding wealth ..."

Total differences: 888/6,188

Surah 105

Total differences: 888/6,193

Surah 106

Total differences: 888/6,197

Surah 107

Total differences: 888/6,204

Surah 108

Total differences: 888/6,207

Surah 109

Total differences: 888/6,213

Surah 110

Total differences: 888/6,216

Surah 111

1) Legacy.quran.com/111/4

Sample A: 1 out of the 10 imams.

According to [the article](#) by Farid, [Ibn Muḥayṣin](#) also recited it that way. [His source](#) is *Iṭḥāf Fuḍalā' al-Bashar*, p. 606. [I confirmed it.](#)

Sample B: 9 out of the 10 imams.

Qira'at: All [except](#) for 'Asem read it as: "... while his wife, [the firewood carrier](#) — 5 around ..."

Al-Layth's narration from imam Kisā'i:



Total differences: 889/6,221

Surah 112

Total differences: 889/6,225

Surah 113

Total differences: 889/6,230

Surah 114

Total differences: 889/6,236= 14%

Legacy.quran.com/11/3, Legacy.quran.com/11/57,

Legacy.quran.com/23/51, Legacy.quran.com/24/8,

Legacy.quran.com/24/37, Legacy.quran.com/27/24,

Legacy.quran.com/37/125, Legacy.quran.com/38/62,

Legacy.quran.com/42/4, Legacy.quran.com/42/34,
Legacy.quran.com/44/6, Legacy.quran.com/44/43,
Legacy.quran.com/44/44, Legacy.quran.com/55/11,
Legacy.quran.com/56/21, Legacy.quran.com/56/67,
Legacy.quran.com/68/15, Legacy.quran.com/70/15,
Legacy.quran.com/73/8, Legacy.quran.com/77/29,
Legacy.quran.com/77/31, Legacy.quran.com/78/36,
Legacy.quran.com/80/24, **and** Legacy.quran.com/9/19 should
not have been included.

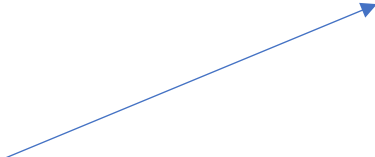
Total differences: $865/6,236 = 14\%$

Legacy.quran.com/2/158, Legacy.quran.com/3/171,
Legacy.quran.com/4/25, Legacy.quran.com/4/42,
Legacy.quran.com/4/43, Legacy.quran.com/6/139,
Legacy.quran.com/7/59, Legacy.quran.com/7/65,
Legacy.quran.com/7/73, Legacy.quran.com/7/85,

Legacy.quran.com/7/190, Legacy.quran.com/7/202,
Legacy.quran.com/8/67, Legacy.quran.com/8/70,
Legacy.quran.com/9/110, Legacy.quran.com/10/44,
Legacy.quran.com/11/50, Legacy.quran.com/11/61,
Legacy.quran.com/11/84, Legacy.quran.com/12/23,
Legacy.quran.com/14/46, Legacy.quran.com/21/30,
Legacy.quran.com/16/110, Legacy.quran.com/17/23,
Legacy.quran.com/17/44, Legacy.quran.com/17/76,
Legacy.quran.com/18/94, Legacy.quran.com/19/35,
Legacy.quran.com/20/119, Legacy.quran.com/21/47,
Legacy.quran.com/22/31, Legacy.quran.com/22/58,
Legacy.quran.com/22/59, Legacy.quran.com/23/23,
Legacy.quran.com/23/29, Legacy.quran.com/23/32,
Legacy.quran.com/23/72, Legacy.quran.com/24/31,
Legacy.quran.com/26/197, Legacy.quran.com/27/21,
Legacy.quran.com/27/87, Legacy.quran.com/28/57,

Legacy.quran.com/29/25, Legacy.quran.com/31/3,
Legacy.quran.com/34/16, Legacy.quran.com/35/3,
Legacy.quran.com/39/38, Legacy.quran.com/43/38,
Legacy.quran.com/43/53, Legacy.quran.com/45/4,
Legacy.quran.com/49/14, Legacy.quran.com/51/23,
Legacy.quran.com/61/8, Legacy.quran.com/63/10,
Legacy.quran.com/65/3, Legacy.quran.com/7/117, **and**
Legacy.quran.com/26/45 should have been included.

Total differences: $922/6,236 = 15\%$


That number includes a lot of repeats. Like I said before, **some differences** between the qiraat are **repeated** many times throughout the Quran.